# Shepherds

5-8

MAY, 1951

BETHANY
THEOLOGICAL

CHRISTIAN FAMILY NUMBER

# Our Bishops Emphasize Pentecost

## RALPH S. CUSHMAN, St. Paul Area

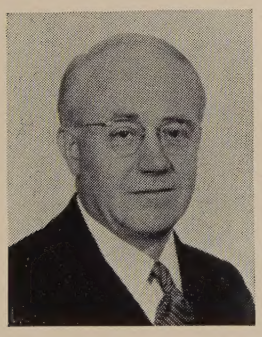
Could anything be more important in the life of the Church than a new and universal emphasis upon Pentecost?

When our major problem is not largely how to secure new members, but how to assimilate them in the body of Christ, we certainly need a new emphasis on Pentecost as a birthday of the Christian Church.

No wonder that St. Paul asked the crucial question of a dozen would-be Christians who were gathered together at Ephesus. To the discerning Apostle Paul something vital was lacking, which caused him to ask this historic question: "Did you receive the Holy Spirit when you believed?" and the reply was: "No, we have never even heard that there is a Holy Spirit." (Acts 19:2)

Will you join me, dear brethren, in a movement on May 13, to make such an answer as this impossible at our time?

## DONALD H. TIPPETT, San Francisco Area



Pentecost and Mother's Day together! How better can we celebrate them simultaneously than by an unusually large ingathering into the Church on that day! In the San Francisco Area elaborate plans for a United Evangelistic Advance near the end of the year are in process but that week will not preclude giving our best to the period between Easter and Pentecost. We are confident that the more successful we are in this special period of emphasis, the more successful we shall be when we make our major effort later in the year.

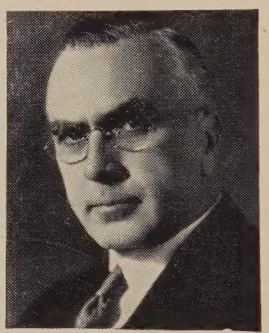
*(More statements from bishops on page 8.)*

*(Pentecost articles begin on page 22.)*

## PAUL B. KERN, Nashville Area

Events rush on so terrificall these days it may at times see useless to pay much attention t the quieter experiences of th soul. So much noise, so litt power! And yet our need is s much greater than ever befor Only God, coming in Pentecost grace, can save us.

## CHARLES W. FLINT, Washington Area



Atomic power has been in th world since the creation; we a just beginning to use it.

Spiritual power was first re vealed at Pentecost; but ho little flows through us today!

O for another Pentecost!

Yes, a perpetual Pentecost! He reluctant or are we unrespon sive?

## A. FRANK SMITH, Houston Area

What a thrilling coinciden that Pentecost in 1951 should l on Sunday—and on Mother Day! Add to this the fact th 1951 is the year for our Texa wide Evangelistic Campaign, a we have the perfect setting for tremendous and lasting emphas in the Houston Area upon th primary need to kindle the evang listic fires upon our altars. Let make of May 13 a high a never-to-be-forgotten day!


## SHEPHERDS

May, 1951
Vol. 5—No. 8

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

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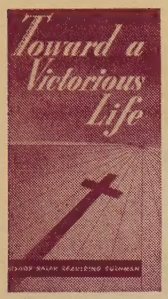


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# The Family Faces Today

## An Editorial by J. Manning Potts

Religious News Service Photo

The modern family is facing problems such as the family has never faced before in human history. One hundred years ago our forefathers lived simple lives. The match was invented at the midcentury, 1850, and so was the sewing machine. Other inventions inspired Horace Bushnell to say that "A transition was taking place from mother-daughter power to water power and steam power." Ocean clippers were just giving way to steamboats. Railroads were beginning to decrease distances. Nails and tacks were just beginning to be manufactured. Before this they had been made in the homes.

Midcentury 1850 brought the beginning of a new and different world. Living was revolutionized. Since 1850, and especially in the 50 years of this century, most of the inventions and gadgets we know and use have come into being. It is a different world. Now electronics, atomic energy, supersonics, television and other late creations are making a still different world. That is where we are, and that is why the family is confronted with new problems. Let us mention a few.

Take television. One does not need to belabor the point. The children take what comes in and there it is, good or ill. Or look at the heart of New York City. The children drill in preparation, not simply for fire (children have practiced fire-drills for years), but in preparation for atomic explosions. They are alerted to the fear of total destruction.

But enough of this. Study, if you will, the trends in child care, the preparations that are taking place for improved child services. The Midcentury White House Conference pointed out dozens of these. The family is being studied. Children are being improved. Local, state, and national services are increasing. Infant mortality is decreasing. Better education and more of it is being provided. Clinical care is being improved all the time in spite of the horrors about us. The Christian family should be on the advance line. Too often the emphasis is secular. We need more emphasis on the devotional life of the family and the cultivation of Christian gifts and graces within the home.

The Methodist Church is being prepared for the National Family Life Conference to be held in Chicago, October 12-14. Bishop Hazen G. Werner is chairman of the committee. The Advance office in Chicago is in charge of the promotion. Each district of Methodism is supposed to be represented by six couples, preferably young adults. It will be a great conference. Every district superintendent should see that his district is well represented. Pastors should see that the right people are there. The Church is in the business of promoting Christian family life and well knows that it is a serious proposition to develop Christian families and Christian homes.

# Church Problems in Marriage Education

by Leland Foster Wood

The church has always been concerned with the family. In recent years it has realized more clearly than before that if family life is as important as the church says it is, this conviction must be implemented by sound and effective programs of education. This new view of the need for educational preparation for marriage has brought significant changes in the attitudes and practices of the clergy.

## Changes in Attitudes

There is a growing recognition that the family in the modern world needs the help of the church. Men realize that building families is a part of the work of the church, and that the life of the church must be undergirded by the stable and happy family life of the people.

There is also a growing conviction that religion and good family living are closely bound together. For the family is the soil needed to give strong rootage to such qualities as faith, love, good will, justice, appreciation, and forgiveness.

Likewise the church has learned that sick marriages need healing rather than condemnation. Therefore it has come to conceive of its mission as being like that of Christ, who said, "I am come not to judge the world but to save the world."

Consequently it does not hesitate to point out that ailing marriages need the help of an expert, or a panel of experts, who can diagnose the sources of maladjustment, indicate the assets and liabilities of the marriage, and help the persons involved to develop a constructive pattern of living.

## Contemporary Conceptions of How the Church Can Help

The church can help to prepare people for marriage both directly and indirectly. It can encourage and support schools and other agencies in their family life programs. But also it can help parents to know that the family experiences of the children are a major part of their training for marriage. Illustrative of the role of the home in training children for marriage is the remark of a young mother who said during a church course: "In our family we are training four husbands for girls whom we have probably never seen."

There is emphatic verification of this insight in the fact that young people from homes in which parents have made much of their own marriages experience a higher degree of marital success than young people from unhappy and broken homes.

While there may be great value in short courses on the subject, there are no short cuts in education for marriage. Preparation for marriage involves all that pertains to emotional maturing and the socialization of personality. It is the making of persons that is involved, and especially of persons with capacity for shared living in the family.

The church program of education for family life emphasizes completeness of living. It wants families to work together, play together, think together, enjoy their friends together, plan together, and pray together. The prog uses the resources of the church in many ways. Minist priests, and rabbis are using their pulpits for family ed tion. Some of them preach annual series of sermons topics pertaining to courtship, engagement, planning home, and making a success of marriage. Some minis have forums on love, courtship, and marriage for t agers and for young adults. Courses of this kind are g also in church schools and in the youth fellowship.

## Ministerial Premarital Counseling

A notable development in church programs for marr education is premarital counseling. A generation ag few ministers began to counsel with all couples whom united in marriage. Their results were so encouraging their procedure so intrinsically desirable that others lowed their example.

The Commission on Marriage and the Home of Federal Council of Churches encouraged this move for two decades, until now there are thousands of minis who would not think of marrying couples without hol careful counseling sessions with them. Some use person inventories and check sheets dealing with suitability marriage.

Much more extensive is the supplementing of the ister's counseling by books and pamphlets which are lo or given to the couple. While most ministers who do marital counseling content themselves with one ses some are having two or four, or even six or eight ses with each couple.

Because it gives an opportunity for exploring the m ing of marriage, and for offering much practical ad some ministers base their premarital counseling on marriage ceremony itself. Whether the minister uses of questions and other such material or not, he makes counseling occasion very informal and fits it to the n of the couple.

## Strategic Position of the Church in Dealing wit Family Problems

The church has its roots in family values. Witnes teachings concerning God as a Father, concerning lo the heart of religion, concerning the brotherhood of and the bearing of one another's burdens. All these attit are rooted in family living and are central to religion. church as a larger family, with inclusiveness and age continuity, is in a position to be the custodian and i preter of family values.

The pastoral relationship to families also has great nificance for family life education. It is not surprising research studies show that marriages which have a ch background and which are performed under church aus have a much better level of happiness than do marr which lack a spiritual foundation.

(Adapted from *The Annals of the American Acade Political and Social Science,* November, 1950, pp. 171-

RE are at least two kinds of grims in the world. *The Gypsies lgrims.* They are a wandering, ing people—a strange and ious people. All of us have seen We have seen them on the high- ve have caught a fleeting glimpse ir fascinating tent-city beside busy thoroughfare.

y wander for the sake of wander- heir pilgrimage ends everywhere et nowhere, because they make fession of religion. They look to iour for redemption; they adhere creed which would exalt the r; they do not cry, "The earth is ord's, and the fulness thereof." rth is but a magic carpet for their seless wanderings. *They believe n themselves,* which probably ex- why they wander everywhere, et arrive nowhere.

, thank God, there are also the ns of the King's Highway! They anderers, too; strangers and so- rs, they are. *But they are going here.* They have an eternal pur- a purpose which God revealed in . They are Pilgrims of the King, heir pilgrimage is a purposeful . They press forward toward the 'which hath foundations, whose r and Maker is God."

*y are Pilgrims of Faith.* Look at that interminable column ing across the pathway of the ies. See those early Pilgrims of to whom the author of Hebrews : Enoch, Noah, Abraham, Moses. ision that came to those Pilgrim rchs was a resplendent vision far mense to be fulfilled in their day. ey gave themselves to it unhesi- ly. Faithfully, obediently, they ed in the direction of the prom- and. They never inherited the es, but they caught a glimpse of n the far horizon, and embraced So they did not surrender the nage and renounce their faith. uthor of Hebrews seems to mean heir pilgrimage was toward a City could be fully possessed only in t. And in compensation for their God had prepared for them a ial City.

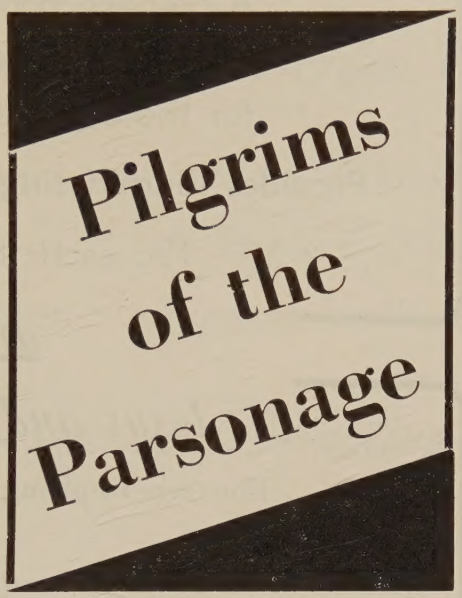
purposeful pilgrims have always their faces toward the Light. are the adventurous souls who rather walk with God by faith, o "walk alone by sight."

e Abraham of old, the Pilgrims of arsonage long ago said YES to They went out not knowing ner they were going." But they confident that the Lord of Life would be with them. That was enough. They were wandering, itinerant pilgrims, going somewhere with the Christ of God to whom they had surrendered their souls by faith.

And they made great discoveries as they marched, these Pilgrims of the Parsonage.

For one thing, *they discovered that the sudden turns in the pilgrim road brought them face to face with unanticipated joys.*

None of us who live in parsonage homes can forget the glad surprises that Christ's grace has imparted to us. Dr. James Stewart has likened the divine joys to our experiences at Christmas, when we prepare surprises for




those we love. With concealed packages, we tiptoe into the house, hide the presents, and close "the secret door." Then, he says, when the glad morning comes, we bring out these happy surprises which are the symbols of our love. That is what the Christ of God has done for us. At many an unexpected turn in the road, we have received some unanticipated blessing, a symbol of His love, brought to us because He leads the Parsonage Pilgrims into valleys of love and laughter, beauty and joy. Life can be a happy escort.

*But life can be a tragic escort, too.*

GOD has promised none of us that we should be spared passage through "the deep waters," but He *has* promised that He will always be present when adversity's night descends and the stars refuse to shine. "As one whom his mother comforteth, so will I comfort you."

These Pilgrims of the Parsonage, however, did not seek so much to be comforted as to comfort. How often they turned aside on their pilgrimage to offer Christ's healing comfort and guidance to those upon whom tragedies had fallen. All faithful ministers have observed suffering pilgrims along the way, wandering in the darkness of affliction—despairing pilgrims, to whom they have ministered in His name.

One of America's eminent authors has said about writing that it is "a perpetual agony and an everlasting joy." So pastoral toil can be "a perpetual agony and an everlasting joy." Dr. W. E. Sangster writes that a member of his congregation came to his door one day in deep distress. Her daughter had been admitted to an eye clinic. The disease was more vicious than anyone had guessed and, on the day when the visitor stumbled up the parsonage doorsteps, the blow had fallen. The doctor's verdict had been given; the girl would be blind in a month. The doctor thought it best that the mother break the news to her daughter. Now the mother was passing the responsibility on to Dr. Sangster. He went, he said, with faltering footsteps to the hospital, and as he entered the door the girl turned her failing eyes toward him. He talked of trivialities, he said, sparring for an opening, and half afraid that she would guess the worst before he told her, and she *did.* For suddenly she cried: "Oh, I believe that God is going to take my sight away."

This was an hour of "perpetual agony." "Jessie, I wouldn't let him do it," begged Sangster. "Do what?" she asked. "Take my sight away." She begged him to explain, and he asked if she thought that in three weeks or a month she could pray a prayer like this: "Father, if for any reason known to Thee I must lose my sight, I will not let it be taken from me. I will give it to Thee."

Some days later she reached out and found his hand and said that she couldn't live without light. But in three weeks, he said, she prayed that prayer —just as the last glimmer of day vanished from her sight. And with the prayer came peace and power.

So it was with these Pilgrims of the Parsonage. They used their own dark experiences to bring God's light to others. In giving comfort they received comfort, and they would not have ex-

Edwin Kimbrough
Pastor, First Methodist Church
Anniston, Alabama

changed these sacred experiences for a life of selfish ease. They were never too busy to turn aside and minister to fellow pilgrims wandering along the winding road with tragedy as an escort.

*THESE pilgrims discovered, also, that there is growth in the kingdom of heaven.* The Christian pilgrim's progress is one of the undeniable facts of our faith. What a privilege it is to observe the growth of a parsonage friend through the years. Perhaps at first we saw him standing behind the sacred desk and heard him deliver a sermon of stern judgment. He portrayed the gospel in terms of divine retribution. He lived like that, too, with his parish people. But across the years a change has been wrought. When again we hear him preach, we feel that he has lost none of his former militant spirit, only now he portrays the gospel in terms of mercy, forgiveness, reconciliation. He extends his arms toward the people as if he held in his hands the very pardon of Christ Himself. He has identified himself with the sins and trials of his people and, as he preaches, they feel surging through their minds and souls something of the pastor's passion for the Lord of grace and glory. They have come to feel that (for him) preaching is a "perpetual agony and an everlasting joy."

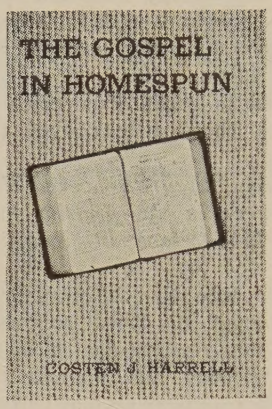
What has happened? He has experienced growth in the mystery of the Kingdom of Heaven; he has possessed something of the attributes of Christ; he has made progress in "the Way."

*FINALLY, these pilgrims discovered that there is no joy comparable to that of giving oneself in the recruiting service of the king.*

Everywhere a faithful pastor turns, he can see Gypsy-pilgrims of passion and aimlessness. The faithful pilgrims whom we honor bore witness to the love and compassion of their Lord. Only heaven can reveal how many pilgrims of aimlessness were transformed into pilgrims of purpose, or how many pilgrims of passion were changed into pilgrims of purity, through their testimony.

When John Broadus was a child in a Southern state, he heard his pastor say that everyone who is a Christian ought to find someone who is not, and bring him to church. John went to see Sandy Jones, a little half-wit who did menial tasks in a grocery store. He invited Sandy to come to church with him. "Do you think I should, John?"

Sandy Jones went to church with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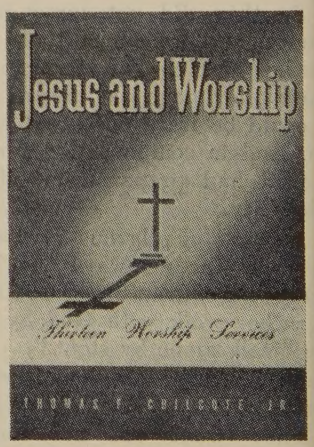

n Broadus. The pastor gave the in-ion to discipleship. John leaned ard Sandy and whispered that he ld like to see him accept Christ and ome a Christian pilgrim. Sandy ed at him. "Do you think I should, n?" So John led Sandy to Christ. roadus finished high school and red college. Every summer when eame home for vacation, Sandy would greet him and say, "Howdy, John, thankee, John." Broadus entered the ministry and finally transferred to the field of Christian education, where he achieved considerable fame. Yet he never outgrew the conviction that there is no joy comparable to that of witnessing for Christ.

When his own life was moving toward the sunset, Dr. Broadus said: "When I go to heaven, next to the smile on my Saviour's face the greatest joy will be to meet Sandy Jones . . . and hear him say, 'Howdy, John, thankee, John.'"

What joy there must be in heaven when these Pilgrims of the Parsonage ascend unto our God, and are greeted by a happy host whom they have recruited in the service of the King!


# Spiritual Life Evangelism

## *A New Turn Over Chart*

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*and*

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# FAMILIES AR

Christian Family Week, May 6-1 gives every church opportunity to e phasize the importance of family att tudes, family activities, and fami plans which are truly Christian.

The pictures on these pages sho Mr. and Mrs, Virgil A. Hunter Madison, Tennessee, and their two ch dren, Larry, eight, and Connie, tw Mr. and Mrs. Hunter are charter me bers of Matthews Memorial Methodi Church which was organized only year ago. The congregation now mee in a school, but a building is alrea under way with much of the work bei done by the members. Mr. Hunter, wax engraver by trade, is a member the board of stewards and chairman the building committee. A basketb player in his school days and alwa a fan, he carries that interest into t church where he coaches both the bo and girls' teams in the church leag His other hobby is fishing and alrea

## MUTUAL WORSHIP AND WORK MAKE FOR HAPPY FAMILIES

he is teaching Larry the finer poi of the art.

Mrs. Hunter, "Elizabeth" to friends, is secretary of Children's W in the W.S.C.S. and is in charge of nursery in Sunday school. Women Matthews Memorial are used to hav folks in for meetings of every nat for the school building is used only Sunday. The weekly prayer meeti are held in the various homes wh

# UN

pianos. The pastor of the church, l Bell, is also doing work in the l of religion at Vanderbilt Uni-ty.

mily Week presents an opportu- for the church to focus the atten- of the whole community on the s that Christian living add to the that our culture gives the family. ortunities to cooperate in obser- e of the week are many. Nearly y organization, civic, social, edu- nal, or religious, will give emphasis hristian Family Week with a spe- observance if offered some encour- nent by the local church.

GOOD
FELLOWSHIP
MAKES
GOOD
FAMILIES

# Our Bishops Emphasize Pentecost

(Continued from inside front cover)

## ARTHUR J. MOORE, Atlanta Area

One of the heresies of our time is that because of the wickedness of men's hearts no spiritual progress is possible. God is not bound by our human movements, nor is He dependent on the obvious human resources. He has always reserved the freedom of sending His Holy Spirit into the wilderness of men's lives and earthly confusions. It is possible even in this mad moment of history to witness another striking and arresting manifestation of God's power.

Whatever grace and power Christ promised the first century Church is available to the twentieth century Church provided we pay the price in consecration. Christ upon the throne in heaven meant Pentecost in the earth. Christ upon the throne of our lives will mean another outpouring of power. The Spirit dwells where Christ rules. Shall we not all pray, "O Lord, send a revival and let it begin in me."

## H. CLIFFORD NORTHCOTT, Wisconsin Area

While in Africa, I heard a native pray: "Lord, take out the desert places in our lives." Perhaps he had seen what a released stream can do to a desert. There are desert areas in our lives and communities that can be transformed to Pentecostal streams of faith and courage. Now is the time to open the spiritual sluice gates upon our scorched world. There is so much of "Tomorrow" in what we do today.

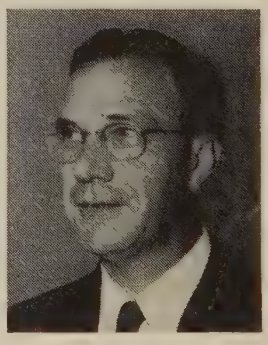
## W. ANGIE SMITH, Oklahoma-New Mexico Area

I am praying that in every church in the Oklahoma-New Mexico Area this year the Day of Pentecost will really be a demonstration of great power. Large numbers should be received into the membership of the Church on confession of faith, and even more necessary is the strengthening of the spiritual life of those who are already in the membership. If every official of the Church could really feel the Spirit of God anew or for the first time, it will result in a mighty revival.

## WILLIAM C. MARTIN, Dallas-Ft. Worth Area

We have fallen into the custo of regarding Easter as the hig peak of the Christian Year aft which there is to follow a perio of relaxation and inactivity. Th is an unfortunate practice tha ought to be changed. Many peop who have been deeply influence by pre-Easter evangelism do n quite make the decision for Chri and the Church. Unless the rig kind of help and encouragement continued, they will drift bac to their former indifference. With the warmth of the Easte assurance in their hearts, Christians ought to be bett witnesses for the truth and power of the gospel. The 5 days between Easter and Pentecost bring the most favo able period for evangelism of the entire year. I hope th all of us will use this opportunity to the fullest degree this crucial year of 1951.

## MARVIN A. FRANKLIN, Jackson Area



This year the day of Penteco and Mother's Day are on M 13. A rare opportunity is afford for the pressing of our evangelist efforts from the natural clim reached at Easter to another na ural climax on May 13. In t Jackson Area let us pray for t power of another Pentecost a go forth to win every possible so for Christ and His Church.

## GLENN R. PHILLIPS, Denver Area

Pentecost is more than a lega from the past. It is a power to experienced and exercised in t living present. Because it happe to fall on Mother's Day this y should add to, rather than su tract from, its evangelistic pos bilities. What better thing co ministers and laymen in the D ver Area do than to climax t observance of Christian Home a Family Week with a concert prayer-directed effort toward w ning family groups to Christian decision and church me bership on May 13, the birthday of the church!

(Statements from other bishops in next issue)

# Some Neglected Areas in Family Life Study

By James H. S. Bossard, Eleanor S. Ball, and Winogene P. Sanger

Most of the forces playing upon the ntemporary family have made for the dividualizing of the life of its mem-ers, and this fact has correspondingly fluenced the literature dealing with mily life. Important as this individ-alistic emphasis may be, however, the ssential fact remains that a family is project in group living. Consequently he stability of the family calls for the romotion of techniques in the coopera-ve functioning of its members. It is ur contention that this approach has een unduly neglected in recent litera-ure of family life as well as in the aching of students in preparation for arriage. We also believe that three actors will promote successful family ving. These are (1) the family meal s a form of family operation, (2) fam-y patterns of conversation, and (3) he family council. Let us look briefly each.

## The Family Meal

There are two places where the fam-y spends most of its time as a group. hese are the dining room and the liv-g room. The relative importance of ese two varies, but it seems safe to y that for most American families, e dining room takes first place. Here e family members meet regularly, re-atedly, and in intimate participation ith each other.

The family is at its greatest ease, th physically and psychologically, hen it is seated around the table. At eal times it is held together for def-ite periods, becomes engrossed in mmon objectives, and has fewer dis-tractions than usual. Firsthand studies made under the auspices of the William T. Carter Foundation at the University of Pennsylvania identify four common types of family meals.

1. Some are hurried meetings which appear to be regarded by the family as unavoidable periods of refueling. Food tends to be served as if eating were a mere physiological compulsion. It is gulped as if the time required were a wasteful form of biological maladjustment. Conversation is scant, often blunt. The meal is ended as quickly as possible.

2. Other family meals are devoted largely to recurrent domestic warfare. The children are taken to task for past and present misdeeds. Parents quarrel with each other. The food is criticized or its preparation is depreciated. There are families in which few meals are completed without a family quarrel, or without some member of the family leaving the table in tears, anger, or disgrace. Or there is constant nagging about table manners.

3. Some family meals become occasions for interesting conversations. Information on various topics is exchanged. Triumphs, disappointments, and various other experiences are shared. Family programs or projects are evaluated. Public issues are discussed. Intellectual interests tend to be stimulated. All, even the children, are encouraged to take part; and each one who participates is recognized for what he or she contributes to the group discussion.

4. Still other family meals become occasions for family rituals. They are characterized by order and impressive decorum. Prayers may be said by way of prelude. Candles may gleam. Mother may preside as conventionalities are observed. Here the meal becomes a "private communion" for the members of the family group.

Families make family meals what they are, but it is equally true that family meals make families what they are.

## Family Modes of Expression

Language is the symbol of many things that are basic in family life. It is a particularly revealing form of behavior for each individual member of the family. The medium of their interaction, it is the vehicle through which ideas and attitudes are transmitted.

A study of family conversation in eighty-two families, made by the Carter Foundation, reveals a number of striking facts.

First, most families show a specific pattern which is characteristic of that particular family. This pattern is a product of many aspects of the family's life—the occupations of its members, their religious affiliation, the geographic areas in which they have lived, their social status. As a pattern, it reveals the life, past and present, of the family. For this reason the pattern is persistent and distinctive for any given family.

It is striking to observe how readily families can be typed. Some families, for instance, talk chiefly about them-

selves: their experiences, achievements, misfortunes, plans, and problems. Other families talk mostly about persons or events outside of the family.

Similarly apparent is the contrast between family patterns of conversation that are analytical or evaluating. The first-named are those which consist chiefly of the analysis, description, and interpretation of persons, objects, or events. The interest is to tell about the subject under discussion. One has something to tell here, and the overtones may be those of humor, mystery, drama, or simple recording.

Over against this type is the one where the underlying motif is that of passing judgment. Motives are impugned, purposes are evaluated, persons and events are "placed in their proper light." These are the family conversations devoted to "talking about someone." Comments are chiefly critical, depreciatory, belittling. The boss is flayed; a competing neighbor's child is depreciated; the teacher is criticized; a social rival is ridiculed; a relative is castigated; a public official is denounced; the children are nagged; or the food is declared unpalatable.

Somewhat akin to this latter type is the pattern where conversation is a kind of exhibitionism, or showmanship. Here the emphasis is not so much on expressing a thought as on giving a performance. The aim may be at cleverness and may achieve that purpose, or it may degenerate into mere flippancy. Often it is related to a deep-seated inferiority complex.

Other contrasts in these family patterns of conversation are to be found in their tonal qualities. At one extreme are those conversations which abound with "snarl words." Much of the talk consists of spasmodically throwing verbal bits at one another as one throws sticks at a dog. In contradistinction are those family conversations which suggest a Sunday afternoon symphony concert. Instead of loud noises, wrangling, and constant interruptions, there is a quiet and polite exchange of ideas, even allowing for disagreement in conviction. People are permitted to finish a sentence. Even the children are allowed these courtesies.

One important by-product of this study is the impression one gains of these patterns as unconscious habits of family living.

### The Family Council

The family council, as a more or less formalized meeting of a family group and with regulatory powers over its members, seems to be as old as the family itself. In the earlier stages of society, its organization was more formal and its powers were more prescribed. It had a relatively high status among various immigrant groups coming to this country. This was particularly true among the French who settled in Louisiana.

### Reasons for Emphasis

In contemporary times there are at least five reasons for a growing emphasis on the family council and its role in the promotion of stability in the American family. First is the decline in the size of the family, a fact which permits greater ease in family conference and fuller voice to all its members, with particular reference to the younger ones. Second is the growing isolation of the immediate family, which eliminates the interference of relatives. Next is the decline of parental authority, particularly the domination of the father, and the rise of the democratic idea as applied to family group living. Fourth is the growing diversification in interests and occupations of the family members, which makes for increased richness, variety, and at times conflicts in the family background. Finally, one needs to recall here the growing family emphasis upon the personality development of its members, particularly its child members.

### Tentative Conclusions

Based on current uses of the family council, certain tentative conclusions concerning its values are stated here in summary form. (1) It may serve to acquaint all members of the group with the family's needs and problems. Personal problems are merged into a group problem, and each may see his or her problems and needs, both in relation to those of each other member and also in relation to those of the group as a whole. (2) Wise decisions are possible because all members can present pertinent information and particular interest. (3) There is the important fact that group decisions tend to be supported by group authority. The authority of the group is more acceptable than the authority of just a single member. (4) Emotionally, perhaps the most significant value inherent in the family council idea is the sense of security which it may give to the individual family member.

Here is not just a family into which he is born and in which he must remain, subject to regimen and complete con-

## Program for National Family Week

The Department of the Christian Family of the Methodist Board of Education has issued a folder suggesting plans for the local church observance of National Family Week.

Sunday May 6 (Childhood Sunday)
Sunday Evening Fellowship for the Family

Monday, May 7
Forum for Parents

Tuesday, May 8
Family-at-Home Night

Wednesday, May 9
Family Night at the Church

Thursday, May 10
Parent-Teacher Meetings

Friday, May 11
Family Activities Night

Saturday, May 12
Family Prepares for Sunday

Sunday, May 13 (Mother's Day)
Sermon "Children Deserve Christian Homes"
Youth Tea for Parents
Sunday Evening Fellowship

Materials available through the Service Department of the Board of Education (Box 871, Nashville, Tenn.) include:

*Children Deserve Christian Homes.* For widespread distribution. 15 cents per dozen, 70 cents per hundred.

*Pages of Power.* (Devotions for National Family Week) 5 cents each; 50 cents per dozen; $3.50 per hundred.

*Worship in the Family.* 15 cents per dozen, 70 cents per hundred.

*We Thank Thee for the Bible* (for Childhood Sunday) 10 cents each, 3 for 25 cents.

rmity. This is *his* family, in which he s his say and in which he cooperates doing his part.

### Conclusion

The general assumption underlying is article is that stable and successful mily living is something that must be hieved. It does not come by accident, inheritance, legislative fiat, priestly blessing, or as a result of the ordering and forbidding technique. It is not the creation of university lectures or sermons from pulpits or denouncements in the daily press. From these and other agencies may come counsel and guidance, inspiration and suggestion. But at best these are only threads which each family must weave into a larger fabric as the loom of its daily life shuttles back and forth in the continuing exchange of group living.

(Adapted from *The Annals of The American Academy of Political and Social Science,* November, 1950, pp. 68-76. Used by permission.)


*We Know*

How many commitments we got during
the National Week of Visitation Evangelism

*But*

we do not know how many more we can get---

SO WE CAN'T STOP NOW!

*This Is Our Potential*

- Those who postponed their decision
- Those who were not at home
- Those who have not been visited
- Those who are newly-discovered prospects

*Only as we practice a year-round evangelism can more souls be won to Christ and His Church*

*Organize* A FISHERMEN'S CLUB *Now*

Fishermen's Club packet--$1.00
Fishermen's Club leaflet, available separately, 10c each

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**Thrilling Testimony in Person**
**by a Christian Layman**
**on Each Broadcast**

# Children Deserve Christian Homes

**The Upper Room Radio Parish**
**Family Week Series for 1951**

| | |
|---|---|
| James L. Kraft | *God Is His Partner* |
| Edith Sampson | *She Works for a Free World* |
| Warner Sallman | *He Dared Portray Christ* |
| The Kirby Family | *They Gave God Their Shoes* |
| Anonymous | *She Gambled on Prayer* |
| Ibra Pullen | *An Unbreakable Spirit* |

---

**Make Sure Your Station Has Scheduled This Series**

**Available to one station in each city**

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Contact your station—Make sure it has scheduled CHILDREN DESERVE CHRISTIAN HOMES for Family Week—May 6-13

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**Loaned Free for Public Service Radio Broadcast six 15-minute transcriptions**

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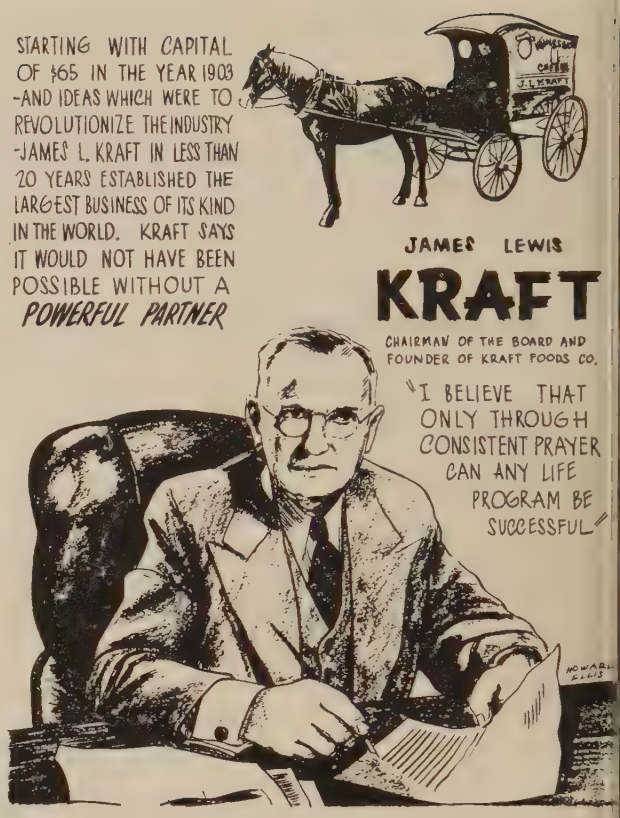
for more information write
Rev. Howard Ellis
The Upper Room Parish
1908 Grand Avenue
Nashville 4, Tennessee


STARTING WITH CAPITAL OF $65 IN THE YEAR 1903 -AND IDEAS WHICH WERE TO REVOLUTIONIZE THE INDUSTRY -JAMES L. KRAFT IN LESS THAN 20 YEARS ESTABLISHED THE LARGEST BUSINESS OF ITS KIND IN THE WORLD. KRAFT SAYS IT WOULD NOT HAVE BEEN POSSIBLE WITHOUT A POWERFUL PARTNER
JAMES LEWIS
KRAFT
CHAIRMAN OF THE BOARD AND FOUNDER OF KRAFT FOODS CO.
"I BELIEVE THAT ONLY THROUGH CONSISTENT PRAYER CAN ANY LIFE PROGRAM BE SUCCESSFUL"

## Upper Room Radio

# FAMILY WEEK SERIES, 1951

**Produced on tape throughout country**
**Edited and dramatized in Chicago**

***J. L. KRAFT*** **(top), an outstanding churchman, gives his personal testimony in the dramatized documentary radio series for National Family Week, "Children Deserve Christian Homes," in the program called *God Is His Partner*.**

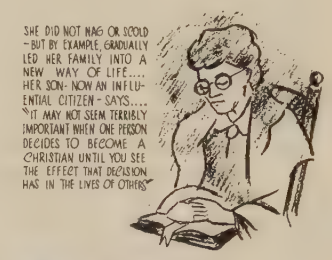
***AMOS KIRBY*** **(above left), businessman of Birmingham, made the trip to Chicago CBS Studios to give his testimony in behalf of his family, who are well known throughout Alabama. With Mr. Kirby is Howard Ellis, Director of The Upper Room Radio Parish.**

*SS WEZLYNN TILDON* (top left), actress who portrays Mrs. Edith Sampson, United Nations Delegate (shown with Miss Tildon), is coached by Dean (top right), writer and producer of the series.

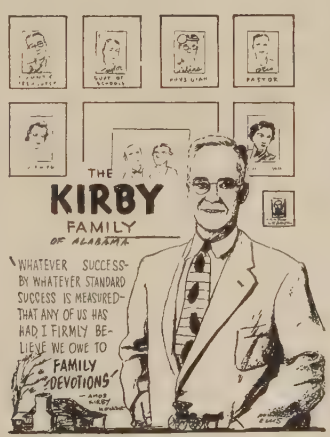
*HE PRODUCTION* of "Children Deserve Christian Homes," The er Room Radio Family Week Series for May 6-13, 1951, involved 3,000 miles of travel on the part of Bev Dean and the two research le who, with notebook and tape recorder in hand, interviewed six lies.

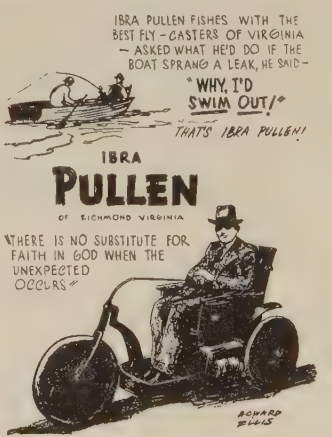
though 29 persons appeared in the series, most of them never saw other because the documentary portions of the show were made ely on tape on the spot and in the Chicago CBS Studios, then ed by Bev Dean. The personal testimonies and dramatized episode added. Professional actors play the parts of the principal char-rs, who then speak for themselves in personal testimonies combining natic episode and narration.

OF HER WORK IN THE REPATRIATION OF DISPLACED PERSONS, SHE SAYS, "TO THOSE WHO ARE SKEPTICAL ABOUT THE SUCCESS OF SUCH A PLAN I CAN ONLY SAY THAT I'M ASKING GOD'S DIRECTION AND GUIDANCE"
Edith
SAMPSON
ALTERNATE U.S. DELEGATE TO THE GENERAL ASSEMBLY OF THE UNITED NATIONS


SHE DID NOT NAG OR SCOLD – BUT BY EXAMPLE, GRADUALLY LED HER FAMILY INTO A NEW WAY OF LIFE.... HER SON- NOW AN INFLUENTIAL CITIZEN - SAYS.... "IT MAY NOT SEEM TERRIBLY IMPORTANT WHEN ONE PERSON DECIDES TO BECOME A CHRISTIAN UNTIL YOU SEE THE EFFECT THAT DECISION HAS IN THE LIVES OF OTHERS"

*ARNER SALLMAN*, Chicago artist, and his wife, Ruth (below), are ussing with Howard Ellis the Sallman picture which will appear in booklet that is to be offered to listeners to the program.


THE
KIRBY
FAMILY
OF ALABAMA
"WHATEVER SUCCESS- BY WHATEVER STANDARD SUCCESS IS MEASURED- THAT ANY OF US HAS HAD I FIRMLY BELIEVE WE OWE TO FAMILY DEVOTIONS"


IBRA PULLEN FISHES WITH THE BEST FLY - CASTERS OF VIRGINIA – ASKED WHAT HE'D DO IF THE BOAT SPRANG A LEAK, HE SAID- "WHY, I'D SWIM OUT!"
THAT'S IBRA PULLEN!
IBRA
PULLEN
OF RICHMOND VIRGINIA
"THERE IS NO SUBSTITUTE FOR FAITH IN GOD WHEN THE UNEXPECTED OCCURS"
HOWARD ELLIS

*LISTENERS* to The Upper Radio Series may secure an attractive booklet, "Pen Sketches of Personalities," containing drawings and brief biographies of the persons featured on this radio series, by writing the radio stations which carry the program. (See cut above.)

# THE "HOW" OF COUNSEL RELATED TO EVANGELI

By Bishop Hazen G. Werner
at North Central Jurisdictional Conferenc

CHRISTIAN psychology assumes that Christ died, not only for the ungodly, but for the foolish, the defeated, the unfulfilled; not only for the spiritually unsaved, but for the emotionally disordered. For this latter group is alienated from God just as much as those persons whose easily recognized sins put them in need of reconciliation. It is essential to remind ourselves, therefore, that it is not the sin, but the alienation from God resulting from the sin, that makes reconciliation necessary.

There is still another assumption of Christian psychology that makes counseling a help to evangelism. This is the assumption that frequently conversion is less than total conversion, that often it is partial conversion leaving individuals spiritually inadequate. Recently there came to my desk a letter which bears witness to this fact. "I am a woman in middle life," the writer declares. "I joined the church when I was eight years old and have been an active worker practically all my life. It may be that I am more religious than Christian.

"When I read or hear of a person having a religious experience which makes him feel like a new person, I wish I might understand just what he means. There's a good deal of fear in my life, partly due, I think, to events in my childhood. I crave a richer, fuller life."

Joshua Liebman, in *Peace of Mind,* reminds us that "the maladjusted man or the neurotic woman can worship God only morbidly. Freedom from morbid distortion is the beginning of religious insight."

## Emotional Life Must Be Redeemed

In the past we have viewed the emotional life as expressing itself in conversion. But psychological insight is compelling us to see the emotional life itself as needing conversion. Just as the modern, social view of redemption includes the redeeming of the social conscience and social behavior of man as well as the personal life, so also the modern psychological view of conversion includes redemption from emotional disorder and disorganization, as well as from the commonly known sins. Just as a Christian cannot be unethical in his business and still be Christian, so also a Christian cannot be despotic as a father in his house and still be Christian. Over a period of years, many letters have come to my desk from persons who sought a way out of their desperations; persons who for the most part go to church, and yet have not found in religion, as they have experienced it, an answer to their despair. Psychological insight is an indispensable tool in the work of evangelizing an emotionally disintegrating generation.

## An Evangelizing Religion Needs Psychological Help

When we examine the situation we find that psychology and religion are interlocking. The two forces are concerned with the same inner world. Psychology enables evangelism to function understandingly by bringing inner dishonesties and rationalizations to the surface.

(1) How much better we understand the experience of conversion when we are able to see down into the inner life, discern broken states resulting from wrong choices, and observe how the reorganization of its emotional powers around Christ as an adequate center climaxes in a new life!

(2) How much better we understand the modified idea of human depravity as a dark hue in the stream of human life when we see it through the illuminations of Depth Psychology! (Dr. Cullen, the author of *Religion and Instincts,* observes: "The man who first formulated the doctrine of total depravity must have been most un tunate in his friends.")

(3) How much better we underst the sin against the Holy Spirit w psychological insight interprets habituation works, making clear when a choice contrary to the will spirit of Christ is made over and again, there is deterioration of spiri hearing and an atrophy of one's ca ity to know God's guidance! After hell is the logical consequence of a ju ment upon us rising out of what we h been thinking and doing a long ti "Assured if I my trust betray, I s forever die."

## Emphasis of Counseling

But what specifically does psycho ical knowledge do for evangelism? Counseling with its emphasis upo changing individual supports the " to one" process of evangelism. (b compels a more responsible dealing v converts, causing one to see the a experience as a beginning and not a conclusion. (c) It gives one a m exact word structure making clear v a person needs salvation and how sa tion functions. How often, possessed the life-changing power of God, stand before frustrated souls and our chance by trusting to an inept v nacular as well as a generalized m sage! Dr. Harris Franklin Rall qu one journalist as saying, "If preacl could forget 50 words they use m there would be a revival of religio The customary vernacular in preach becomes a kind of spiritual shortha unintelligible to a new generation. Counseling teaches that we cannot t people into religion. Over and above words one speaks one must poss something which moves to the ot person, setting up its convictions in heart.

## Counseling and the Evangelization Family Life

If counseling saves marriages a homes, certainly it is not very rem

Photo by Harold L. Phillips

n an evangelism which saves souls. rriages can be saved from failure n young people are dealt with at point of what they do not know, or t they do know erroneously.

The trouble lies at the important central point of the contractual v of marriage on the part of young ple. Psychological understanding os to give foundation and validity to iew of marriage as permanent. In- t in respect to the inner and emo- al experiences of marriage makes r that marriage is not easily aban- ed, not because of legal but because piritual indissolubility.

Iarriages may be made in heaven, something of that heavenly quality t be seen as realistically in control. fact, that heavenly nature must be t into the view of marriage itself. nd what is that view? It is the view causes one unmistakably to know he cannot turn his back on his riage because it means turning his k on the only values that are price- . There is a sense in which he can ak the marital tie, but there is also ense in which he cannot. Here is re psychological understanding of spiritual-emotional meaning of mar- e comes in.

### The Threat of Divorce

What about the threat of divorce? chology helps husbands and wives to understand one another at the point of strain of marital relations. Marital and family troubles are mainly emotional troubles. Dr. Popenoe, on the West Coast, tells us "happiness or unhappiness in marriage is not so much a matter of legal or intellectual age, but a matter of emotional age." Out of childhood, individuals have carried into adult life the poisons of early emotional incorrections. These poisons have disordered that adult life and their marital relations by reason of an ugly dominance, a constant evasion of responsibilities, or an insatiable desire for attention. Husbands and wives, threatened by divorce, need to understand their emotional disorders and difficulties and then take steps toward sound adjustment.

Psychology can help to construct a preview of divorce that in many cases would deter married people from taking this step. It makes plain that something comes into being in the union of two hearts in marriage that cannot be extinguished.

Divorced people are not happy people, in spite of everything that may be said. They are people living by the sufferance of a repression in the emotional realm of a reality that will surely echo its presence at some point or other.

There was that woman who felt that she had handled the matter successfully. Then four years later, while seated at church, her eyes happened upon a date in the bulletin announcing a certain social occasion. It was the date of her divorce. She broke down and sobbed and her feelings, pent up through those years, broke loose like a flood tide.

There are social and economic adjustments to make, as well as personal adjustments, that prove exceptionally difficult, face saving, wounds to pride. The alleged freedom sought through divorce turns out to be an empty victory.

### The Redemption of the Home

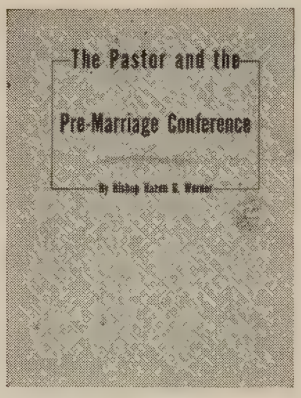
Evangelism has a work to do here in the redemption of marriage and the home. Every now and then a minister in a boasting spirit declares, "I do not marry divorced persons." My answer to that is in the form of a question, "What do you do for divorced persons?" If husbands and wives make a failure of marriage, there is a cause for that failure. That cause needs to be understood and interpreted to them.

Is a person who is divorced beyond redemption? There is no achievement in just keeping people married when it is simply a matter of covering over wrong relationships and regrettable attitudes that make marriages meaningless. The emotional province of marital life requires both a diagnostic and evangelistic approach.

Examine the area of child-parent


# THE PASTOR AND THE PRE-MARRIAGE CONFERENCE

## by Bishop Hazen G. Werner




Here is a practical guide to ministers in counseling those who are contemplating marriage
Contains valuable advice for those who are already married

TO BUILD A CHRISTIAN WORLD WE MUST BUILD CHRISTIAN HOMES

**25c each**

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relationships in the light of what psychology can do to help with evangelism. There is a great dynamic in what we commonly call conditioning. We become what we have been thinking and doing a long time. What is happening to growing life in America?

This generation faces a bewildering world. The only answer to some parents, however, is to "hothouse" their children so as to make sure that they are properly shielded from anything disturbing or exacting.

Parents are concerned about the I.Q. of their children, boast about their athletics, are proud of their educational records, make careful check-ups in respect to their teeth or health. But the question mark remains at the point of the emotional and spiritual life of their children.

In the window of a shop in a New York side street this sign appeared: "No Embarrassment" Barber Shop. There are parents who are trying to hang up a "no embarrassment" sign on the universe as far as their children are concerned. But maturity cannot be achieved aside from the consistent meeting of life's struggles on successive levels.

### Conditioning and the Spiritual Life

Conditioning is the form of growth in the spiritual life. Children can grow up to have such a faith in God that throughout life's experiences, in times of elation or trouble, they know the way of faith.

James Ellinwood, in one of those partially-playful books on the home, tells of his father saying "goodnight" to him and some of the young people, gathered in the living room, as he passed through on his way to retire. It was a humble home, heated by one of those old-fashioned base burners placed in the living room. In a short while the father emerged again, now in his night-robe. Without a word he knelt down by the old-fashioned sofa near the stove in the living room to say his prayers, then rising, repeated his goodnight and went to bed. Ellinwood says that down through the years, through all that has happened to him, "I saw my father pray." Psychological knowledge regarding conditioning will prove indispensable for the modern parent in guiding the growing life into spiritual fulfillment.

Evangelism working with an emotionally disorganized generation can increase its effectiveness by the use of psychological insight.


*Family Altars Keep Families Together*

*Announcing*

*May Tract of the Month*

*entitled*

*The Christian Home--- the Hope of the World*

**A STIRRING PLEA FOR FAMILY RELIGION IN KEEPING WITH THE BIBLICAL INJUNCTION:**

*And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way. . . .* (Deuteronomy 6:6-7)

*$2.00 per 100*

($1.50 to members of the Tract-of-the-Month Club; sent automatically)

*Other Helpful Tracts Still Available:*

**Call Your Minister, $1.50 per 100**

**Christians Will Do These Things, $2.00 per 100**

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Evangelism in Action

SUPPLEMENT TO SHEPHERDS

MAY, 1951

## Successful Campaigns in Evangelism

In spite of snow, ice, sleet, and old, 8,483 Indiana residents signed ommitment cards during the Area Week of Visitation Evangelism, Feb- uary 11-16.

In connection with this lay evange- stic effort, 5,999 teams of Methodist aymen visited 21,653 Hoosiers. Of hose visited 5,352 wished to join a Methodist Church by profession of aith and 3,131 by transfer of mem- ership.

The state-wide evangelistic effort as opened with a broadcast by Bishop Richard C. Raines, resident Bishop of the Indiana area of the Methodist Church.

A mass meeting of the evange- stic workers was held in each of he 17 districts on Sunday, February . A district superintendent presided t each meeting and an out-of-state vangelistic director was the key- ote speaker.

Each morning during the Week of isitation Evangelism the pastors of ach district met at a central location or a period of worship and evange- stic instruction.

Each evening during the week lay allers in 446 Methodist churches net for instruction in evangelistic echniques. Following the instruc- on period the laymen visited in omes in the local community.

In Shreveport a one-district visita- on campaign resulted in 380 pro- essions of faith and 512 transfers. Methodism is on the march!

## Simultaneous Preaching Program

W. Kenneth Haddock, superintend- nt of the Farmville, Virginia, Dis- rict, has announced simultaneous reaching services from April 1-6 in very church. Probably other super- ntendents are planning similar pro- rams of Preaching Evangelism in heir districts.

## D. C. Bryan Leaves Staff; Accepts Call to Houston

Dawson C. Bryan, since 1949 Director of the Department of Personal and Visitation Evangelism, has resigned from the staff of the General Board of Evangelism to become co-pastor of the great First Methodist Church, Houston, Texas, as of March 1. W. Kenneth Pope, a lifelong friend of Dr. Bryan, is pastor of this church of 8,000 members. As co-pastor, Dr. Bryan will be in charge of pastoral work.

Dawson C. Bryan

During his ministry with the Board, Dr. Bryan has put into simple written form the entire procedure of Visitation Evangelism so that every church, large or small, urban or rural, can now successfully apply tested techniques of recruiting individuals and families for Christ and His Church. He has also prepared Directors Training Charts, Directors Meeting Guides, and outlines for United Evangelistic Mission Visitation Directors. In addition, besides instructing 6,782 Methodist pastors in modern methods of soul-winning, Dr. Bryan has personally trained and qualified more than 600 Directors of Personal and Visitation Evangelism. These are distributed through every section of American Methodism.

A native of Dawson City, Canada, Dr. Bryan attended the University of Texas, Southern Methodist University, and the University of Chicago. In 1936 he received the doctorate of divinity from Central College, Fayette, Missouri. He is author of *A Handbook of Evangelism for Laymen* and *A Workable Plan of Evangelism.*

Dr. Bryan has made a distinct and great contribution to the General Board of Evangelism, to TIDINGS Evangelistic Literature, to the Church at large, and to the Kingdom of God. He is a brother beloved.

The TIDINGS editor and the *Shepherds* editoral staff will miss his wise counsel and affable companionship. In this very issue of *Shepherds* we are announcing a new leaflet which he has written on "How to Win a Family for Christ." Our columns are open for his continued contributions.

## Strives for Gain On Pentecost Sunday

The *Shepherds* editor has received a letter which says, in part:

"I heard a Methodist layman at a Gideon Breakfast at 6:30 o'clock this morning praising his pastor, who was not present, for trying to get 20 new members for Pentecost Sunday. I do not know this young man, but he has a new church with only 200 members and is trying to get 20 more."

This young pastor is to be commended for striving after a 10 per cent gain on Pentecost Sunday, the birthday of the Church. It is a good thing to get new members. How wonderful it would be for every pastor and every church to present new members for Christ on Pentecost Sunday, and then to use Pentecost Sunday and the period following to deepen their spiritual lives and build them up in a vital Christian faith!

## Evangelism by Mail

To stimulate interest in Sunday night services the First Methodist Church, Dallas, Texas, uses a postage cancellation machine which stamps every outgoing letter with the words: "Sunday Evening Belongs To Your Church."

Robert E. Goodrich, Jr., is pastor.

BETHANY THEOLOGICAL LIBRARY

## Inaugurate Unique Program of Evangelism Instruction

The Board of Evangelism on the Saginaw Bay District of the Detroit Conference has given its total support to a unique Group Quarterly Conference program put in effect by Alfred Landon, superintendent, reports Allan Gray, district secretary of evangelism and pastor, State Street Methodist Church, Saginaw, Michigan.

Following routine business and devotions Dr. Landon arranges three classes for practical instruction in Christian living. These include discussions of Christian education, church finance, and evangelism.

The 50-minute sessions follow a carefully devised pattern. First the composition of the local committee on membership and evangelism is discussed, with emphasis upon the organization of an evangelistic program on the local level. The necessity of fostering spiritual growth and enriched fellowship in the church is stressed. In this connection there is a vital discussion concerning active and inactive membership as defined by the *Discipline*.

Evangelistic literature is highlighted, and particular attention is given to the new Tract of the Month.

Many persons have expressed their appreciation for a new insight into the nature and duties of the committees on evangelism.

## Midweek Service Grows

At the beginning of the New Year First Church, Kingsport, Tennessee, Clyde F. Watkins, pastor, enlisted volunteers to pledge prayers for their church and their minister at least once each week during 1951. The results have been most encouraging.

Attendance at the midweek services has increased steadily. The first Wednesday of the New Year there were 72 persons present for the worship. To date this number has increased in consecutive weeks to 76, 85, and 108. Each midweek program has established a new record of attendance.

Regular preaching services have likewise been unusually well attended.

## Church Secures 234

First Methodist Church, Beaumont, Texas, Homer T. Fort, pastor, recently secured 234 commitments for Christ and His Church through a program of visitation evangelism employing 100 laymen who called in more than 400 homes in four nights.

In each home where a commitment was made, the workers left a printed invitation to a reception and training program designed to make the new members feel at home. More than half of those who signed commitment cards united with the church on one Sunday.

## Personal Card Bears Evangelistic Message

Mr. and Mrs. T. P. DeGonia, of the LaFayette Park Methodist Church, St. Louis, use in their visiting a special calling card carrying the slogan, "See You in Church Sunday."

## District Workshop on Evangelism

The Providence (Rhode Island) District of the New England Southern Conference, in a Workshop on Evangelism, February 18, had the following interesting discussions in a meeting attended by more than 100 pastors and laymen:

"Putting Your House in Order"—Church Records
"The Search for New Members"—Surveys
"The Invitation"—Visitation and Pulpit Evangelism
"Making Them Part of the Family"—Assimilation
"Keeping the Family Together"—Attendance

The program was arranged by the District Secretary of Evangelism, J. Arthur Dahlstrand, the Conference Secretary of Evangelism, Otis Lee Monson, and the District Committee on Evangelism. The District Superintendent, C. Homer Ginns, addressed the Workshop on "Evangelism."

## ST. LOUIS CONFERENCE HOLDS MINISTERIAL RETREAT

Above is a group in attendance at an Evangelistic Conference and Pastors' Retreat held at Ironton, Missouri, January 8, 9, and 10. The retreat was one of the best held during the past four years, according to Alfred A. Watkins, pastor of Lafayette Park Methodist Church, St. Louis, Missouri, and Conference Secretary of Evangelism.

About 65 ministers from the St. Louis Conference participated in the retreat. In addition to the ministers from the home Conference who were on the program were Dr. Aubrey Walton, pastor of the First Methodist Church of Little Rock, Arkansas, and Dr. Hugh O. Isbell, District Superintendent of the Marshall District of the Southwestern Missouri Conference.

## Workshop on Music at Scarritt College

The Fifth Annual Workshop on *sic in the Church* will be held Scarritt College, Nashville, nnessee, July 15-20, 1951. This rkshop is a project of Scarritt llege with the Division of the cal Church, General Board of ucation of The Methodist urch cooperating. This is an usual opportunity for choir ectors, church school superin-dents, organists, directors of ristian education, pastors, an-al conference and district lead-in Christian Education, and ers to discover how their re-nsibilities merge in the use of sic in the life of the church.

Emphasis will be placed on the e of music in the total program the church, especially its func-n in developing Christian ideas d promoting Christian ex-rience of the highest order. nsideration will be given to the velopment of skills and the oice of materials and methods ich may be used in working th all age groups, both through e educational program of the urch and through the ministry music in formal worship.

We are advised that the cost ll be $30.00—$15.00 for tuition d $15.00 for room and board. r further information write arritt College, Nashville, Ten-ssee.

## ngelism in the Philippines

. L. Spottswood, chairman of the vance Committee on Evangelism, Northern Philippines Annual ference, reports that during this r three districts of this great Con-nce have won approximately 0 new members, of whom over % were on profession of faith. In of the Methodist high schools e have been more than 200 de-ons for Christ and His Church. these 180 were received on con-ion. About 22 students offered nselves for full-time Christian vice.

udio-visual and visitation evan-sm have proved a successful bination in the Philippines.

## Church Holds Effective Revival

The picture above was taken on the closing Sunday night of a revival in the Annapolis Methodist Church, Annapolis, Illinois. Standing at extreme right is the evangelist, E. O. Allen. The pastor, A. W. Hendrix, is at extreme left.

The revival was a combination of visitation and mass evangelism. Turn Over Charts were used for instruction and names were given to the personal workers.

Many of those in the picture were converted, baptized, and united with the church. All of them received a special blessing.

This was one of the most effective revivals this church has conducted in years.

## Survey Reveals Facts About Young Ministers

A real sense of "a call to preach" still moves young men to enter the Methodist ministry. Nearly two-thirds of them grew up in town and country communities (under 10,000 population) and 86 per cent were graduated from a theological seminary. Their average age at the time of joining an annual conference in full connection was 31.

These and many other interesting facts and figures were revealed by a recent study of 708 Methodist ministers who joined a conference in full connection in the classes of 1948 and 1949. The questionnaire study was made by the Rev. Albert C. Hoover of Chicago, director of the Statistical Office of The Methodist Church. Mr. Hoover sent out 858 questionnaires and received 708 replies.

Forty per cent of the entire group felt that their first reason for entering the ministry was because of a special "call." Influence of family, church, minister, or environment was listed as a major motive by 19 per cent. A like number gave their chief motive as "a desire to be of the most service." Twelve per cent did not give a reason and seven per cent felt "a sense of dire need."

Mr. Hoover points out that it is even harder to determine one's chief interest in the ministry once he is in it, but 585 of the men answering the questionnaire ventured to reply to this part of the study. "To preach" was listed as the chief interest by 353, or half, of the men. Ninety-nine listed pastoral work. The teaching ministry or religious education was given by 73. Nineteen listed counseling and 21 thought that time spent in their study was paramount. A large per cent could not decide which was most important to them so checked several interests without ranking them according to importance.

Eighteen of the men had Ph.D. degrees and an equal number had masters' degrees.

As might be expected, the great majority reported that their parents were Methodists.

## Virginia Conference Holds Two Prayer Retreats

The Board of Evangelism of the Virginia Conference has had two prayer retreats for the ministers of the Conference. The first was at Natural Bridge, January 29 to February 1. Leaders at this reconsecration program were Henry Chitwood, superintendent of the Birmingham District, and Allen Claxton, pastor, Broadway Temple, New York. The second, held at the Chamberlin Hotel, Old Point, was led by A. J. Walton, of Duke University, and G. Ernest Thomas, of the General Board of Evangelism.

"Scholarships" were given to ministerial students from Ferrum Junior College and Randolph-Macon College.

Plans are now in process for the Annual Institute on Town and Country Evangelism to be held April 9 to 13 with J. Manning Potts, editor, *The Upper Room*, and Wilson O. Weldon, pastor, Memorial Methodist Church, Thomasville, North Carolina, as leaders.

## District Superintendents Cooperate

To ascertain the number of superintendents cooperating in the National Week of Visitation Evangelism, Dawson C. Bryan recently mailed a post card questionnaire to all those charged with the destinies of a district. There were 392 affirmative replies. Dr. Bryan and the General Board of Evangelism greatly appreciate such an excellent response.

## Editor Likes *Shepherds*

Francis E. Whiting, Assistant Adult Editor of the Board of Education and Publication of the Northern Baptist Convention, recently sent the following letter to the editor of *Shepherds:*

"I want to express to you my very deep appreciation for a copy of the February issue of *Shepherds*. I am quite thrilled to see the tremendous advance in evangelism and I will get from *Shepherds* a renewed inspiration for living in these difficult days."

## Special Services

The fact that Pentecost and Mother's Day fall upon the same Sunday this year offers a magnificent opportunity for churches to show how the spiritual fires must be kept burning upon our family altars. Toward this end special family services might well be planned.

Also during the week climaxing with this Sunday ministers and laymen are urged to visit in the homes for the purpose of winning entire families for Christ and His Church. Helpful to such a visitation program is the new leaflet by Dawson C. Bryan, "How to Win a Family to Christ," which vividly points up successful methods of family evangelism. This leaflet may be purchased from TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee. 5c each; 25 or more, 4c each.

## Minister Celebrates Anniversary

On January 28 Fred R. Edgc pastor, South Methodist Churc Manchester, Connecticut, celebrate the 18th anniversary of his conve sion and entrance into the ministr by leading his church in a visitatic evangelism campaign.

On the Sunday prior to this pr gram 20 couples joined with th minister in inviting their friends "Come with us to Christ." As result, 82 adults united with th church on January 28. Fourteen mo took this step on February 4. Of th 96 new members thus won to th church, 40 came by transfer. Fift six, of whom 18 were baptize joined on confession of faith.

In the past 25 months Sou Church has received 455 new mer bers. Its budget has increased fro $25,000 to $39,970 in the same perio

## Map Your Community

Ernest Fitzgerald, pastor of th Calvary Methodist Church, Nor Asheboro Branch, Asheboro, Nor Carolina, made a map of h community by which the chur was able to locate its prospecti members. Before making this m not a single member guessed th there were over 100 prospecti members to be reached, where with the use of the map it was fou that there were around 800. We c convinced that this community is n alone in this respect.

## PASTORS AND WORLD SERVICE GIVING

Figures recently released by Thomas B. Lugg, Treasurer, General Commission on World Service and Finance, show that from June 1, 1950, to February 28, 1951, contributions to World Service have increased only 2.69 per cent over gifts made to this cause during the corresponding period of the preceding year. Rising costs of living and other essential materials have so greatly exceeded this rate of increase that we cannot maintain even present standards of service on this basis.

"No man is an island unto himself," and when we joined the Christian Church "we joined the world." The times call for calculated, self-sacrificial World Service giving far beyond the 1948 apportionment.

Pastors can do much to meet the challenge of this hour by making an appeal to their churches and official boards to pay all World Service and benevolent monies to the Annual Conference treasurer not *later than Thursday, May 24,* so that he may forward them to Dr. Lugg's office before Methodism's fiscal year closes on May 31.

For the sake of the Kingdom, Methodists must make a substantial increase in World Service payments. If we fail now to provide tithes for salvation we shall shortly pay taxes to tyranny.

# A World-Wide Fellowship of FAMILY DEVOTIONS

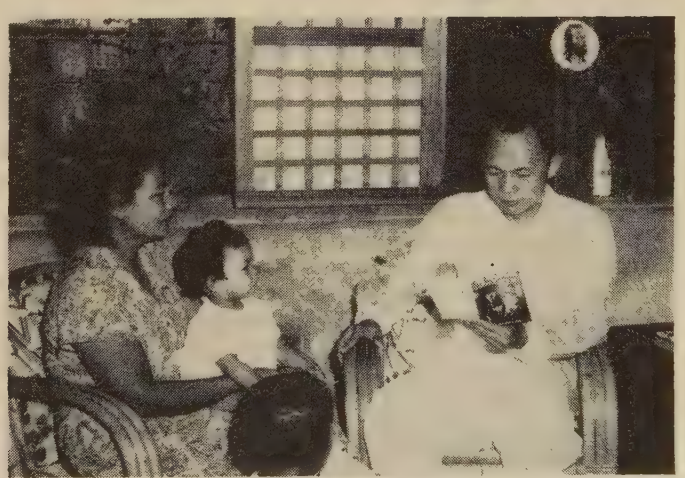
That those who use THE UPPER ROOM for family devotions share a world-wide fellowship is indicated by these pictures.

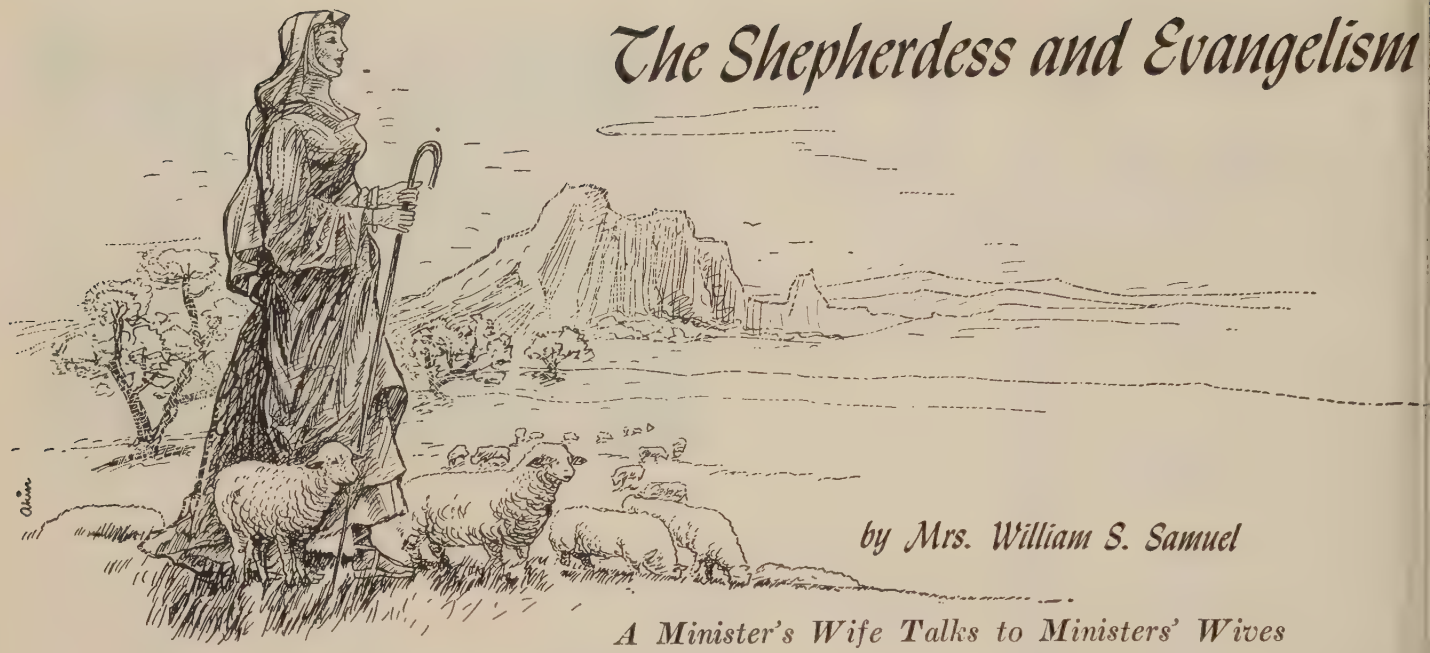
Top right: A Chinese family of three generations has its family worship together. The four older people on the left are the grandparents. It happens in this case that the husbands, who are brothers, married women who are sisters. The pianist is a sister of the husbands. The one leading the devotions is an active layman in one of the Methodist churches in Shanghai. Members of the group hold copies of THE UPPER ROOM in the Chinese edition while on the table are the Bibles that will be used for the scripture reading.

Right center: At their fireside in their home in Stirling, Scotland, the David Kyles family have their daily devotions. The picture, taken in the holiday season, shows greeting cards on the mantel.

Lower left: A Cuban family read EL APOSENTO ALTO in the living room of their home in Baguanos. The father, left, has recently been won to Christ.

Lower right: Samuel Catte and his family, of Manila, use SILED TI CARAG, the Ilocano edition of THE UPPER ROOM, for their daily devotions. The photo shows them in the living room of their home. The picture was taken for *Shepherds* by the Audio Visual Department of the Philippine Federation of Christian Churches.





# The Shepherdess and Evangelism

*by Mrs. William S. Samuel*

*A Minister's Wife Talks to Ministers' Wives*

WHEN our people are in serious trouble, they call for the shepherd. Then, if they are prepared and willing to make some firm advances in faith, he is able to help them find contact with God, who solves all problems. When this happens, someone who has long neglected the church finds it again and begins to go out and help others around him to a new and vital association with Jesus Christ.

But what of the people who would never call on the church? What of the people into whose lives, not rain, but only a gentle sprinkle, is falling? They are in our churches, but not of them. They would not think of disturbing the pastor about their very minor and run-of-the-mill problems.

The "shepherdess" meets them everywhere she goes. In stores and schools and all her other places of activity she has friendly associations with the unchurched. She is constantly talking with those who are in, but not of, the church at Woman's Society meetings and recreational gatherings.

"I don't know what I'm going to do about Johnny; he never comes home when he says he will." "If my mother-in-law stays with us much longer, I'll scream." "Tom simply won't eat anything except fresh roasts, and I don't have enough money to buy them every day. But if I serve left-overs he walks out and bangs the door." "The doctor says if I don't take it easy I'll have a nervous breakdown, but how can you take it easy with four children and a husband on the night-shift so the house must be quiet all day?"

There's a haunting look of vague hope in their eyes when they tell these stories to the minister's wife. They don't really expect any help and most of them would not dream of asking for help outright. But the vague gleam of repressed expectancy lays a challenge on our hearts.

For the pastor's wife is a counselor, whether she wants to be or not. The pastor's wife is an evangelist, whether she tries to be or not. She can, of course, treat these confidences as general conversation, sympathize, and pass on. She can console herself that she has enough to do keeping a home and loving heart for her preacher husband and fulfilling the organizational demands made upon her. But even if she chooses this course, she is still counseling and, in a reverse sort of manner, still evangelizing!

For every time the pastor's wife hears of someone's sorrows and difficulties and gives no counsel, she is really saying, *"Christianity has nothing to offer to help you."* Every time she turns with nothing but empty words of sympathy from a tale of human need, she is saying quite firmly, *"There is nothing in this religion I represent to give you help or hope or courage."*

That simply is not true! Surely, no parsonage wife would mean to make such a statement. Just because there are so many demands upon us, we know intimately exactly how much help God can be in the daily problems of living. Without His constant help most of us could not stand the strain nor face the years ahead.

This we can learn to share! It is a great a message, really, as any of th deeper issues our husbands preach fro the pulpit. We can tell these people many of whom never listen to th preacher in church nor talk with th pastor at home, that Jesus Christ i the answer to their frustrations ove too little time, too little money, to little love. We can witness, quietly an effectively, to the difference a little tim with Him makes to one who is als overworked, often tempted to resent ment.

Oh, we need not be fiery and w certainly must not lecture. But in od sentences and phrases, whenever human need appears, we can "tell the of Jesus, the mighty to save." We ca testify that *"Christianity does ha something to offer you."* It is amazin how many "unexpected" people can b deeply touched for Christ as a resul of just such continuous but unpushin evangelism.

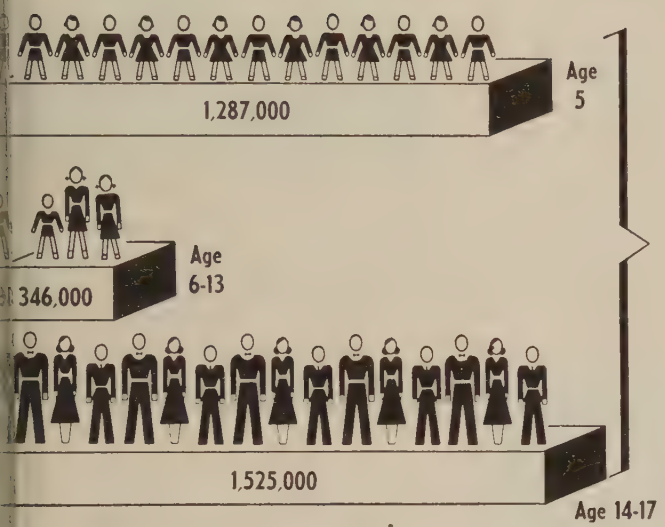
And for those whose real needs ar deeper we, too, can lead them to Go in prayer and introduce them to th Great Helper. As we respond to th little needs we will be told more an more of the greater needs.

We are counseling anyway—even i we say nothing—so let us pick up th great challenge and face the great op portunity. Let us also find the inner jo that keeps our men in the ministry— the joy of leading others closer to Jesu Christ and seeing their lives burst int radiance as they, in turn, go out to te their friends and neighbors, *"Christia ity has something to offer YOU."*

# OUR RESPONSIBILITY FOR THE WORLD'S CHILDREN

The children of the United States are distributed like this ➡

Each ● represents 200,000 children under 18, 1948




3,158,000
Age 5-17
not in school
( October 1949 )

Despite increasing enrollments, there are still millions of children and youth not enrolled ⬅ in schools

Only a small percentage of the world's children have been reached for Christ ➡

# *For Family Week*

## Audio Aids

The recordings prepared for previous family week radio broadcasts make excellent audio aids and provide helpful program material for your church. Written and produced by top flight radio talent they are all high in dramatic appeal and each carries an effective message. Excellent as the basis for discussion. Especially recommended for older youth, young adults, and for groups of mothers or fathers. Recordings are on 16-inch records and play at 33 1/3 r.p.m.

*So You Want to Stay Married,* 8 programs (4 records)—$5.00 per set
*Families Need Parents,* 6 programs (3 records)—$5.00 per set
*All Good Things Begin at Home,* 6 programs (3 records)—$5.00 per set
* *Happiness Is Home Made,* 6 programs (3 records)—$5.00 per set
*Also available on 12 inch LP recordings.

## Christian Nurture in the Home

### Charles C. Selecman

In five stirring chapters Bishop Selecman has lifted afresh the inescapable responsibility of the home for Christian nurture. Here is the challenge for the parents to rise again to their place of leadership in the presentation of the moral and spiritual foundations of the Christian heritage. Bishop Selecman makes clear that the rearing of children in the Christian faith and morals is not an optional procedure but is basic to the Christian's hope for the world.

The Chapters

*Home Privileges and Responsibilities* *Christian Nurture and Society* *To Wait Is to Fail* *The North Star of Parental Example* *The Christian Home*

Paper cover, 54 pages 5x7½ inches. Single copy, 25 cents; 12 copies, $2.50

## How to Conduct FAMILY WORSHIP at the Table

Guy H., Oliver K., and Ira D. Black

Many churches have used this booklet with good results in their programs promoting family worship. The suggestions are practical and there is ample material in the way of prayers, graces, and materials for special occasions. Especially valuable for those families which may be new to the church. Single copy, 15 cents; 8 copies, $1.00; 100 or more, 10 cents each.

## The Marks of A Christian Home

HAZEN G. WERNER

Ten of the basic concepts which distinguish a Christian home are pointed out with clarity and vigor. This booklet is often recommended for newly married couples or families with young children. 10 cents; 12 copies, $1.00; 100 or more copies, 6 cents each.

## A Dwelling Place for God

ARTHUR W. HEWITT

If the Christian is to build his life in the highest way he must make his home provide a "dwelling place for God." This booklet will prove helpful to every family. 10 cents; 12 copies, $1.00; 100 or more, 6 cents each.

## The Family Altar

HAZEN G. WERNER and ROY H. SHORT

A series of brief and stimulating articles have been combined in this booklet to present helpfully some of the ideas and ideals that surround the family altar. 10 cents; 12 copies, $1.00; 100 or more, 6 cents each.

Order from

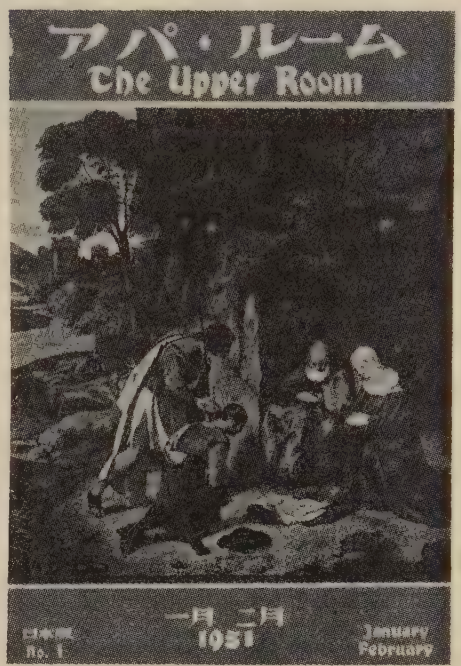
**1908 Grand Avenue** **The Upper Room** **Nashville 4, Tenn.**

# "... To the ends of the earth..."

e *Upper Room* is translated into Portuguese rs. Ottilia de O. Chaves, above. Her hus-, Dr. Derly de Azevedo Chaves, has served resident of the Board of Education of the lodist Church in Brazil. *No Cenaculo* is shed by the Methodist Publishing House, Paulo, of which Luiz A. Caruso is the ger. Mr. Caruso and Dr. and Mrs. Chaves all studied at Scarritt College within the few years.

The Japanese people can now share *The Upper Room* meditations in their own language because, beginning with the January-February issue, the Japanese edition joins the world-wide family of *The Upper Room*. Preliminary work and negotiations were handled by American missionaries but the actual publishing is under the board of publication of the Church of Christ in Japan (the United Church of Japan). The first edition of 10,000 copies was exhausted before Christmas and an additional printing of 3,000 was made. The first number carried the attractive full-color cover similar to the one used on the English edition.

The publication of *The Upper Room* in Japanese, like most of the other language editions, is not self-supporting and must be subsidized by *The Upper Room*. Gifts to The Other Language Fund are used for this purpose.




e Rev. Lief Sevre, editor of *"I Dag,"* the egian edition of *The Upper Room*, shows y of the new addition to *The Upper Room* y to Mrs. Chitambar, wife of Bishop mbar, as Dr. Alf Lier, District Superintend- looks on. The Norwegian edition, the enth of *The Upper Room* group, started an edition of 5,000 copies, but the print for the second number jumped to 7,000 s and the edition appears headed for a y growth. It is printed by the Methodist shing House in Oslo, Norway. Containing ame Bible readings and the same medita- as the other editions, it furthers the world- spiritual fellowship that readers of *The r Room* enjoy. The name *"I Dag"* means . In some languages the name, *The Upper* , does not carry the connotation that it in English; thus the Swedish edition is en- . *Ratt Kurs*—"Right Course."

Courtesy Abingdon-Cokesbury Press

# After Easter.... What?

by Ralph M. Holdeman
Assistant Secretary of Evangelism
The Evangelical United Brethren Church
Dayton, Ohio

Almost every church—even the smallest—has probably taken in one or more members on Palm Sunday or Easter. If your church has had any concern about bringing those outside your membership into a knowledge of Christ our Savior and the joys of fellowship and service in His Church, in all likelihood that evangelistic spirit has borne fruit during these recent Lenten days.

### *Evangelism Should Continue*

Now we should be asking ourselves, "What do we need to do next?" In our churches, of course, the spirit of evangelism must pervade the post-Easter, pre-Pentecost period. Yes, it must pervade the work of this summer, too, and of the coming fall—in short, of the whole year! Evangelism must be the permeating spirit and concern of all our work, all the time.

That evangelism will include finding folks with no church connection and placing them on our hearts as our responsibilities. It will involve doing something about our concern for them—throwing arms of fellowship about them and loving them into the organizational groups and worship services of our church. There they will learn through us just what Christ and His Church can mean to an individual and his family as well as to his social and work groups.

### *There Comes a Time to "Pop the Question"*

Then, at length, there comes a time to "pop the question." This should not be hard, nor will the answer be in doubt, if it is the climax of growing friendship and understanding. In a casual contact, or a planned evangelistic visit, a Christian individual, or a two-person team, can present the direct claims of Christ by asking a friend to say "yes" to his Savior and Lord. Prayer with such a seeker can seal the commitment and bring to everyone involved a thrilling experience of the Savior's power to transform through faith.

This commitment, however, will still be but the beginning of a Christian life. Our evangelistic concern, therefore, must continue until each new Christian and new member is a good steward of all that he possesses through the manifold grace of Christ.

So we must constantly ask ourselves, "What shou happen after Easter, after folks become members of t church?" That will depend, of course, upon how mu was done for and with them before they became membe If they committed themselves to learn more about t church when they joined it and pledged their attendan at its services, that will be the key to our next steps. T have an opening for a grand ministry to honest seeke after the truth of Christ and His Church.

If, on the other hand, they have carefully studied t church and regularly attend its various services, th needs after Easter will be somewhat different.

While some of our new members may have come throu this prolonged and deeply enriching preparation for unusually intelligent and spiritually significant comm ment, others may be just entering upon it. How can minister to both groups after Easter? Besides perso guidance, which is most helpful, there are some thi we can do that will help both.

### *Help Them Have Christian Friends*

First, acquaint all new members with folks who h similar interests. For instance, in your church there camera "bugs" whom the new member with a camera hob should meet. Enlist fellowship friends who will take genuine interest in these new members and introduce th to the activities of the various organizations.

### *Help Them Understand the Church*

Help all new members understand more fully the chu which they have joined. A formal class leading up to Pen cost may be possible. However, this should cover differ ground from that discussed in pre-membership clas Basically it should help them see the full impact of church and the Christian movement upon the world. sermons with rich doctrinal content might be preached the post-Easter season.

### *Show Them How to Help the Church*

Every new member will want to do his share for church which he has so newly chosen. What does Christ

wardship mean for each new member of your church? re most folks first think of money. But we must go far ond that. Many of us would be glad to get off for a th of our financial income. But our total influence is olved! Nothing that we possess can be thought of now only *our* business. New members need an interpretation this tremendous conception of stewardship.

Many pastors have used questionnaires to discover the lls, aptitudes, and interests of their newly received mbers. This not only simplifies the problem of employing mbers according to their talents, but also makes it sible to give folks jobs they like to do.

### The Redeemed Become Redeemers

Above all, almost every one of these folks has a story to . It is the story of how they became Christian—how y came to be members of the church. A wise pastor will n to let them tell the story to friends who need to hear Thus, through the pastor's organization of friendly ngelistic visitation, the saved become saviors; the re- med, redeemers.

### The Church at Work Through Its Organizations

It is impossible to elect all new members to the Board of Trustees in order to give them something to do in the church. Nor can they all become "stewards." Usually new members are not ready to serve as Sunday church school teachers, and not all of them can be asked to furnish flowers for the altar.

How, then, can we integrate new members into the active work of the church? That is where the organizational life of the church comes in. The Youth Fellowship gives young people an opportunity to work for the total program of the church. Through the Brotherhood the men can labor in behalf of Christ and His Kingdom. The women of the church find in the Woman's Society a challenge to serve. When people are busy at the work of the church they can be depended upon not to lose interest in the church.

After Easter comes summer, and too often there is a summer slump! Let us plan such a challenging program for our church that our folks won't want it to stop.


# *CHRISTIANITY IS A FAMILY FAITH*

Christ Came to Earth by Way of a Home—
By Way of the Home Souls Must Come to Christ!

*During National Family Week*

VISIT TO WIN WHOLE FAMILIES FOR CHRIST AND HIS CHURCH

PRESENT THEM FOR MEMBERSHIP ON MOTHER'S DAY, SUNDAY, MAY 13

For Practical Guidance in Leading Families to God You Need
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# Pentecost

## SEASON OF

# JOY!
# ZEAL!
# VICTORY!
# REVIVAL!
# ENTHUSIASM!

### Whitsuntide

Christmas marks the advent of the Baby Jesus on the human scene.

Easter commemorates His victory over death and the grave.

Pentecost Sunday, or Whitsunday, marks the advent of the Holy Spirit, in accordance with the promise of Jesus.

Thus was ushered in the Christian era, with the Triune God—Father, Son, and Holy Spirit—all working in men's hearts for the world's redemption.

The Day of Pentecost then, is the great Day of Beginnings in the Christian Church.

More than that, it can be the Day of Beginnings in your life . . .

. . . For the Day of Pentecost can come again—today—in your heart!

The Holy Spirit can help you meet the problems of modern living!

### Pentecost Today

Pentecost Sunday can be made to climax 50 golden days of evangelism between Easter and Pentecost. We have the same God, the same living Christ, and the same Holy Spirit that the early Christians had. If pastors of churches will do as the disciples did on the first Pentecost, a great spiritual awakening will come throughout the Church. What did these early disciples do?

First of all, these early disciples walked with Christ. They realized they were to witness for Him. Witnessing for Him was one of the prerequisites of being a disciple. These early Christians met for prayer. They met not just once, but they met over and over again.

They had fellowship one with another and they prayed until they were all of one accord. They were sincere in wanting God's will to be done and His Kingdom to come. They were sincere in giving themselves completely to Christ and His Kingdom. They were sincere in that they wanted the Holy Spirit whom Christ had promised them. They were obedient to Christ. So they were willing to "tarry in Jerusalem until they were endued with power from on high."

Here is the secret of salvation. For "this is the victory that overcometh the world." Only thus can we meet the conditions for the Holy Spirit and allow the Holy Spirit to take complete possession of our lives.

If we of the Church will do this today, we shall bring to the world another Pentecost.

### Spiritual Power Turned Loose

Remembering what happened to first Christians at Pentecost, and the search for the spiritual po turned loose there, present-day Ch tians would do well to examine th own souls to see how effectively persistently they are telling the st of Jesus Christ. Peter spoke with viction and authority to the surpr multitude that had assembled. Tod throngs are equally surprised—and spired—when Christians with a sp tual experience begin telling what t know.

The spiritually minded Christian spends his whole life in one loca and one church is the person who be depended upon to do the most ef tive witnessing. He is known to ma even as Peter was. His new and o whelming experience means much those who know how he has been liv He becomes the personification of s itual power turned loose in the wo

The New Testament records works of Peter, but tells us little ab the other Christian pioneers. There many anonymous Christians who this story of Christian Faith. They perienced the real presence of the R Lord and went about proclaiming He is Lord indeed.

That is the real function of relig experience now and in every age is spiritual power turned loose for salvation of men.

—Methodist Church Bulletin Ser

## THE INNER CIRCLE

The Holy Ghost is given only to e who, accepting Christ and follow- Him, are prepared to receive. The tecostal baptism is for an inner le. It is a family affair. It is for children who have become sons and ghters of God through penitent, lient faith. It is part of their tage. It is the portion of that im- surable inheritance in Christ which estowed upon them while on earth. t the measure of that full inherit- will be in the heavenly world no ue can tell, no heart can conceive. tecost is the foretaste. It is that h, received and properly, wisely, gently used, will fit us for the final full reward; but which, rejected or lected, will leave us eternal paupers ng those who weep and gnash r teeth in outer darkness."—Com- ioner Brengle

## A HYMN FOR PENTECOST

oly Spirit, Truth divine,
awn upon this soul of mine;
ord of God and inward Light,
ake my spirit, clear my sight.

oly Spirit, Love divine,
low within this heart of mine;
indle every high desire;
erish self in Thy pure fire.

oly Spirit, Power divine,
ill and nerve this will of mine;
y Thee may I strongly live,
ravely bear and nobly strive.

oly Spirit, Right divine,
ing within my conscience reign;
e my Lord, and I shall be
irmly bound, forever free.
—Samuel Longfellow

*spired by an article appearing in June, 1950, issue of* Shepherds, *the naica, New York, Citadel Corps of Salvation Army, John Waldron, tain, conducted an outstanding es of Whitsuntide services last year. h other Pentecostal materials we sent here excerpts from a brochure ch the Corps especially prepared for "Festival of the Dedicated Heart."*)

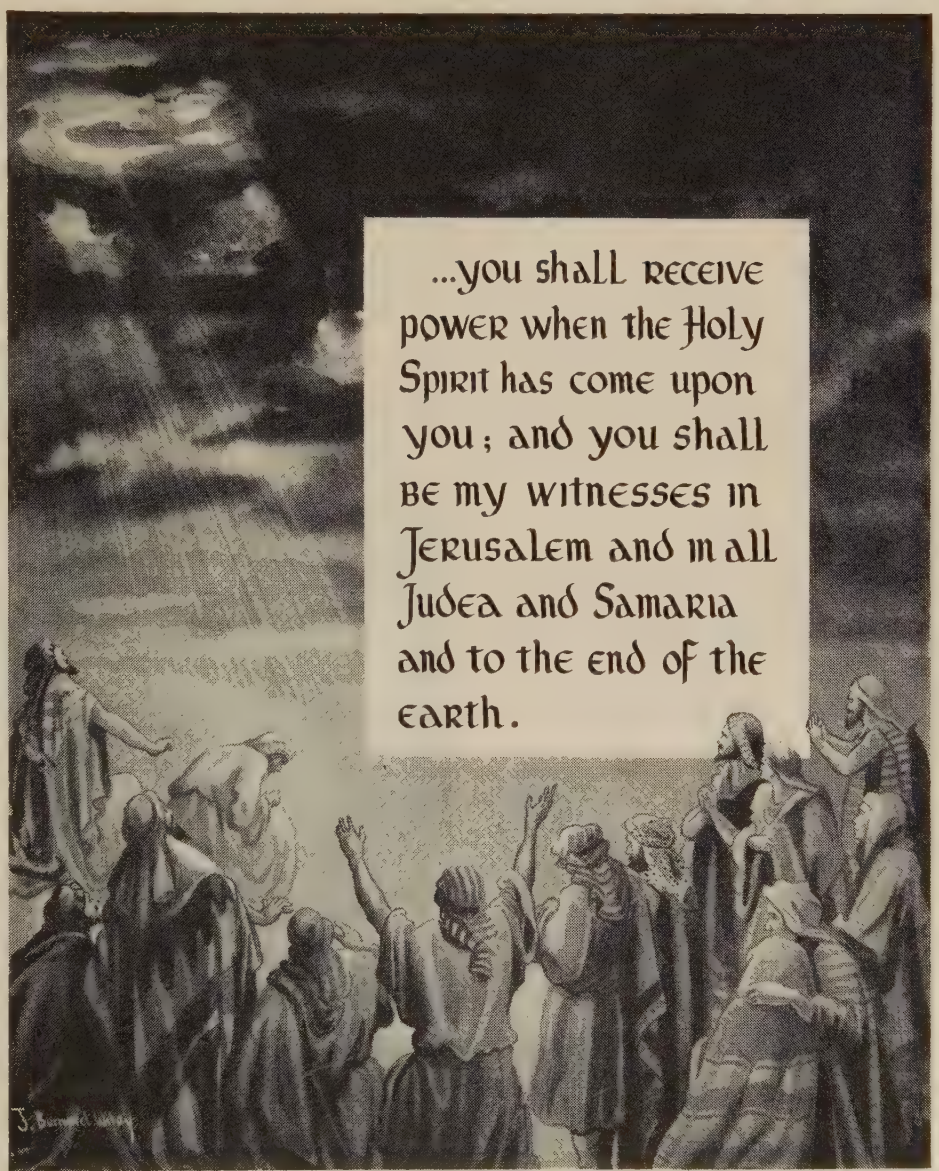
ture at right is from a drawing by J. Burnard especially for The Pastor, June 1949. Used by ssion.

## PENTECOST, PERSONS, AND POWER

"The early Christians went out from their Pentecost to create new persons and build a better world. It was said of them that they 'turned the world upside down.' The power of Pentecost was not given for their own ecstatic enjoyment, but for witnessing 'unto the uttermost parts of the earth.' Pentecost is the prophecy of what the followers of Jesus Christ can be and do in any generation, when they give themselves up completely to His divine will. This power on the day of Pentecost was mediated, not through a program of an organization, but through 120 individuals whose hearts God had touched."

## NEEDED FIRE FOR MODERN ALTARS

"The Holy Spirit and Pentecost are inseparably linked together. It was by the power of the Holy Spirit that the disciples spoke and it was in His power that they went forth to evangelize the nations. Jesus had put upon the disciples a superhuman task—the evangelization of the whole world. For this He gave them superhuman power—the power of the Holy Spirit. This Divine Spirit moulded the early followers of Jesus into a united fellowship at Pentecost, and gave them inner adequacy. This ancient fire which was kindled in the hearts of the early disciples is needed today on modern altars."


...you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.

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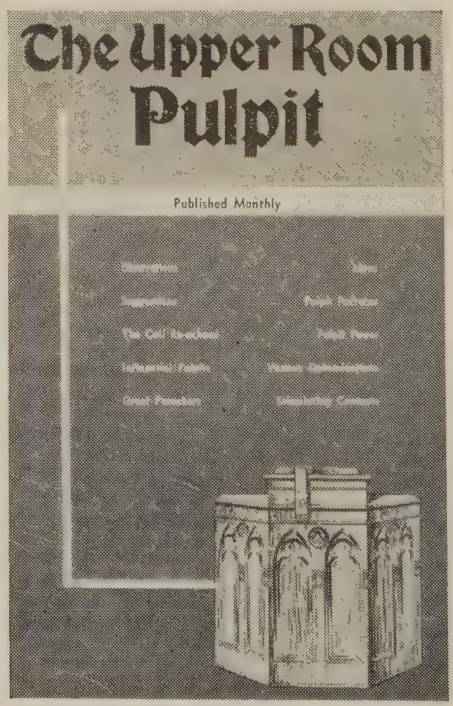


While intended primarily for preachers, it is a welcome gift for those who are shut in or who for any reason cannot attend preaching services.

# Some Suggestions for Observing Pentecost

## »» Sunday, May 13, 1951 ««

*Ascension Day (May 3) to Pentecost*

Churches open daily for prayer and meditation

Cottage prayer meetings and study groups emphasizing the Holy Spirit

Downtown noonday services in cities and towns; special midweek services in rural charges

Every-member visitation to rekindle spiritual fervor

Fishermen's Clubs ought to take advantage of this period to win new persons

*Pentecost Sunday, May 13, 1951*

Plan baptisms for this day

("Whitsunday" is derived from the white garments worn by those to be baptized on Pentecost—"White-Sunday")

Make special preparation for this day: church decorations, mailing special notices, etc.

Have special service emphasizing:

1. The history and meaning of Pentecost
   The word "Pentecost" means 50 and was used to designate the Jewish Festival of Weeks, 50 days after the Passover, when the first fruits of the harvest were presented
2. Hymns and Scriptures exalting the Holy Spirit
3. An altar call and reception of new members
   Pentecost is a logical Sunday to receive new members—on the first Pentecost 3,000 souls were added to the Church

Give special attention to attendance for this day

Organize laymen to secure "an every-member attendance" on Pentecost Sunday

Pew captains can be made responsible for filling pews assigned to them

Block captains can be made responsible for contacting persons in given blocks in the interest of attendance

Designate laymen to give five-minute talks during the two services immediately prior to Pentecost Sunday to urge members to attend

3. *Hold a Week of Spiritual Enrichment Services* (Suggested Themes):
   May 13—"The Heart Strangely Warmed" (The Need for a Living Faith)
   (Pentecost prepares for the downpouring of the Spirit to inflame the heart)
   May 14—"The Witness of the Spirit" (What God Can Do With a Man)
   May 15—"Entrusted With the Gospel" (The Responsibilities of a Christian)
   May 16—"What Now Will You Do With Jesus?" (A Time for Decision)
   May 17—"To Serve the Present Age" (A Time for Consecration)
   May 18—"A Changed World Through a Changed Heart" (The Challenge of a New Perspective)
   May 20—"Today's Duties and Tomorrow's World" (Qualified for Service)

(This year Pentecost and Mother's Day fall upon the same Sunday. Here is an excellent opportunity to show how the religion of the heart is the religion of the home.)

# Some Suggestions for Observing the Aldersgate Experience

## »» Thursday, May 24, 1951 ««

*Hold a Week of Spiritual Enrichment Services* (May 20-27)

(In the event you did not have such services in the observance of Pentecost)

Plan special sermon for Aldersgate Sunday, May 20

*Aldersgate Day, Thursday, May 24, 1951:*

Special service (probably at night) stressing:

THE MEANING OF ALDERSGATE

(1) A personal religious experience
(2) A wholesome emotion
(3) A night of destiny and commitment

An Aldersgate Day program:

(1) Study groups—morning and afternoon—reviewing Wesley's experience
(2) Prayer groups—both cottage and church—to intercede for special evening service and to prepare participants for personal commitment
(3) Church open all day for meditation and prayer
(4) Aldersgate service at night—a prayer and consecration service rather than a preaching service:
   Timed for Scripture reading at 8:45
   (Or a reading from Wesley's *Journal* of the Aldersgate account)
   Members of the prayer group might testify —in the nature of a "love feast."
   The Sacrament of the Lord's Supper might be administered

3. *Youth Rallies or Aldersgate Assemblies:*
   On local church or sub-district level
   Sponsored by MYF or Young Adult Fellowship
4. *District Mass Meetings for Aldersgate:*
   Well advertised: radio, newspaper, etc.
   Same general pattern as "Aldersgate Day program"
5. *Visitation Evangelism for Aldersgate:*
   Unchurched and inactives visited in afternoon and evening prior to Aldersgate service with special invitation to attend
   Telephone committees assigned lists for calling in the morning of the Aldersgate service to remind, to invite, and to urge individuals to attend

# PENTECOST---PRELUDE or PROGRA

By Chester A. McPheeters, Metropolitan Methodist Church, Detroit, Mi

When Luke wrote in his Acts of the Apostles of the beginnings of the Christian Church, he casually recorded, "And when the day of Pentecost had come. . . ." This is the only significant reference made in the New Testament to Pentecost. The Gospels do not mention it. Paul in his letter to the Corinthians said, "I will tarry at Ephesus until Pentecost." Otherwise the day is unnoted.

Other events in the dramatic story of Jesus overshadow Pentecost as a Christian event. Christ's passion, His trial, His crucifixion, His resurrection—these properly assume the central place in Christian thinking and preaching. Paul was inspired when he proclaimed as the thesis of his ministry, "For I determined not to know anything among you, save Jesus Christ, and him crucified." But Paul knew and appreciated the meaning of the coming of the Holy Spirit. As he visited converts to the Christian Way, he asked, "Have ye received the Holy Spirit since ye believed?" "And when Paul had laid his hands upon them, the Holy Ghost came on them. . . ."

Pentecost marked the beginning of the recognition of the presence of the Holy Spirit in the life of the church. As Jesus was born in Bethlehem of Judea, so the Holy Spirit came into the church at Jerusalem on the day of Pentecost. As Jesus was "the Word made flesh," so the Holy Spirit was "the Word become universally active and powerful in human life." God, through His Holy Spirit, became available to His church wherever and whenever that church was organized and established.

### Jesus Admonishes the Disciples

Just before the ascension, Jesus said to His disciples, "Tarry ye in the city, of Jerusalem until ye be endued with power. . . ." He was not inviting them to remain in Jerusalem to observe Pentecost as a Hebrew religious season. He admonished them to stay until . . . *until something happened.*

The baptism with the Holy Spirit might have occurred on any day of their meeting in the upper room. It so happened that the tenth day of their meeting was Pentecost Day. When this remarkable experience occurred the Church was born. The coming of the Holy Spirit into their lives, however, was not the fulfillment of a time schedule. It was the fulfillment of a prayer and faith schedule. As such, it could hardly be only an introduction to the story of the church—the prelude to succeeding events in the history of the Christian movement. Rather this extraordinary day provided a pattern of the spirit in which succeeding generations should live.

The dramatic elements as Luke describes them, and the apparent miraculous happenings on the day of Pentecost as well as on succeeding days, may be local to that first century. But the spirit of that day, the power evident in the individual lives of Christ's followers and in the corporate body of the church—that is normal to Christianity in every century. Anything below that spirit and that power is subnormal.

### The Gospel Diluted

Too many centuries have passed with a Christianity that is weaker and less vigorous and less courageous than the Pentecostal Church of the first century. The gospel has too often been diluted, toned down in its demands upon life. The goals of the church have been diverted from the divine commission "Go ye into all the world. . . ." The Christian Church has been allowed to degenerate into a political organization, seeking to control the wealth of the nations, and to dominate the total life of man. But God never entrusted man's destiny to the complete control of any human institution, not even the church. To organize the church into a totalitarian, religious, social, and political body is to pervert the very nature and meaning of the church itself.

Christianity has been reduced to a "non-aggressive religion of an ethical and rational nature . . . It is very difficult for a cultural Christianity to be evangelistic, because it is concerned more with intellectual interpretati and social adjustments, than it is w personal transformation and faith . Christianity has been changed fr something of vital concern to ma total being, into a system of idea (Homrighausen)

Pentecost, with its manifestation a miracle-working divine power, not the launching of a "system ideas." Rather, it was the throwing a cosmic switch, completing the circ that made available the unlimit dynamic, redemptive power of God all the world. There need be no land darkness. There is light for all. Thi need be no peoples in ignorance a superstition. Knowledge and truth free the mind. There need be no victi of evil habits and attitudes. On day of Pentecost the redemptive a transforming power of God was leased, and the church became channel through which that power co flow into the life of all humanity.

The Century of Progress in Chica was first lighted in a most drama manner. Photostatic cells had be placed in five observatories across country. The telescopes were focus so as to catch the light of the s Arcturus, forty light years away fr the earth. As the light rays touched cells, the impulses were transform into electric current which travell across the wires to Chicago, where control switches were thrown to flo the Century of Progress with lig One hundred and twenty people on day of Pentecost were so adjusted the mind and spirit of God that th transmitted the spiritual impulse a power which they experienced into life of the church across the centuri Theirs was not a momentary mirac What happened to them can happen the church today.

### Disciples Ordinary Men

"Pentecost is normal Christiani for the individual. The disciples w ordinary men. Dr. Peter Marsh preached what was probably his gre est sermon on the theme "Disciples Clay." "Not one of them," he s

ould pass the examination for en-ance into a Methodist Conference; r would one of them be selected to l the pulpit of any of our sizable urches." They were very ordinary en. Even after three years of very ose fellowship with Jesus, they were ill men of selfish ambitions. One rned betrayer. Another proved too eak to stand up and be counted as a iend of Jesus on the day of His ial. But after Pentecost the story is fferent. Something happened that y. Call it what we will, something ppened to change the very nature of ese men. Simon Peter now had the urage to say to the people, "You ucified our Lord." Every man stood valiy by his commitments to Christ. The exciting enthusiasm which char-terized them on that day can be perienced in our day. Abandonment Christ and His Church can be so mplete that we will do the uncon-ntional, the sensational, for Christ's ke. Pentecost is a personal experience entifying our lives so definitely with rist that we will witness for Him herever we are.

### Spirit of Unity Hopeful

"Pentecost is normal Christianity" r the church. One is encouraged at me of the developments in the Chris-n movement in these days. The spirit unity that marks our cooperative urch work is most hopeful. Church-en of all faiths meet and organize world councils, and national councils of churches of Christ. Drama, ritual, careful organization are all used to make the event memorable.

But do these events lift the church to the plane of spiritual excitement and power that characterized Pentecost? Peter had to explain the actions of the disciples on the day of Pentecost. Can something happen that will cause the conduct of the leaders of the church to be such as to create a sensation today? Was Pentecost just a prelude to a formal, conventional Christianity—the beginning of a nice culture? Or does the church demonstrate the kind of life-changing power that captured 3,000 new converts that one day?

Spiritual retreats give our ministers new and valuable techniques, and provide them with instruction in cooperative evangelism. Statistically the results are magnificent. But what of this schedule of prayer and faith—"until"? Can we produce another Pentecost?

In one sentence Jesus gave the church its commission. One wonders that this word did not get into the Gospels. But Luke places it in the opening chapter of his story of the church. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." That commission depends upon the Pentecostal experience as the motivating spirit within the church. "Evangelism begins with an experience and ends with a call."

### A Program to Be Followed

Pentecost is not an event to be celebrated. It is a program to be followed. The church must recapture that dynamic, redemptive power of the Holy Spirit. Once mastered and controlled by God's Spirit, ministers and laymen in the church will naturally turn to the task God has set for us. Jerusalem—our local community—immediately becomes our field of service. Evangelism begins at home. But it does not stay there. It pushes out into surrounding communities, and even into the most unlikely places. Samaria was usually marked off the list of the visitors from the established church. Samaritans were shunned, to put it mildly. Even a spirit-filled church might have turned away from the unwanted Samaritans. Lest that be done, Jesus specifically mentioned Samaria in the commission. Then —the whole world is included.

Methodism inherited a great and truly Christian slogan—"The world is my parish." A pentecostal church is a world church, made up of members who "so love the world" that they will give themselves and all they have "that whosoever believeth in Christ might not perish but have everlasting life."

The church has the program of Pentecost. It has the opportunity of Pentecost. What it needs now is the power of Pentecost.


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# PENTECOST REPEATED

## A CONFERENCE ADDS 3,000 ON PENTECOST SUNDAY

Last year the Southern California-Arizona Conference Evangelism Committee appointed J. Richard Sneed, minister of the First Methodist Church, Los Angeles, as chairman of its special Pentecost campaign designed to recruit members for the churches between Easter and Pentecost Sunday.

Nearly all of the 300 churches of the Conference participated and more than the expected 3,000 persons were added to the Church on Pentecost Sunday.

Concerning the effort, Dr. Sneed said: "One of the best parts of this campaign was that it was not started until the day after Easter and therefore became a matter of immediate action rather than of long range theoretical planning."

Postal cards were sent each week from Easter to Pentecost to the ministers of the Conference urging them:

1. To consult the Membership Committee and to review the prospects which were not received on Easter Sunday.

2. To enlist the Membership Committee and Board of Stewards in a "clean up" of previous calling lists of persons who had not been received during stated periods throughout the year.

3. To add any new prospects, either by transfer of letter or confession of faith, which had become known to the group since Easter.

Dr. Sneed, who had kept in touch with the pastors, reported upon the basis of incomplete letters that more than 3,300 persons were added to the Church during the campaign. He summarized the effort as follows:

"It gave an opportunity for us to concentrate our efforts in a post-Easter program, which is too often the 'dead period' evangelistically in our churches. This revives interest for a period of weeks following Easter and supplies just the life that is needed."

Again this year a similar campaign will be undertaken by the churches of the Southern California-Arizona Conference, under the direction of Dr. Sneed. An even greater response than last year's is anticipated.

# *The Power of the Holy Spirit*

by Thomas C. Jones, Pastor
Harbeson and Lewes Methodist Churches
Harbeson, Delaware

The spiritual awakening of which H. G. Hurley writes in January *Shepherds* is very real at Harbeson and Lewes, Delaware. Recently both of these churches of which I am pastor were crowded every night for two weeks in what proved to be an outstanding religious revival. At the close of the services in each place, people gathered around the altar to sing, to testify, and to pray. So thrilled were they with the manifest working of the Lord that they were reluctant to go home. Many who already belonged to church came forward and professed conversion. Backsliders were reclaimed and sinners were redeemed.

"Bill" Hamilton, a local elder from Roxana, Delaware, assisted in the services.

Many were led to salvation in their own homes as a result of pastoral calling. One woman was listening to the radio when she found Christ. She came to the altar, bringing her two sons with her, and all three were received into the church. Her husband was so convicted of sin that he thought he had lost his wife and sons; and for three days, virtually sleepless and without food, he agonized over his condition. Later he described his experience in these words: "My father appeared unto me, and a great light came over me as I began to pray to God to help me, and the wonderful peace of God came into my soul."

What a time of rejoicing there was in that home the night the family telephoned for me to come and share the wonderful blessing which the power of the Holy Spirit had bestowed upon them!

Truly, there is "a going in the tops of the mulberry trees!"

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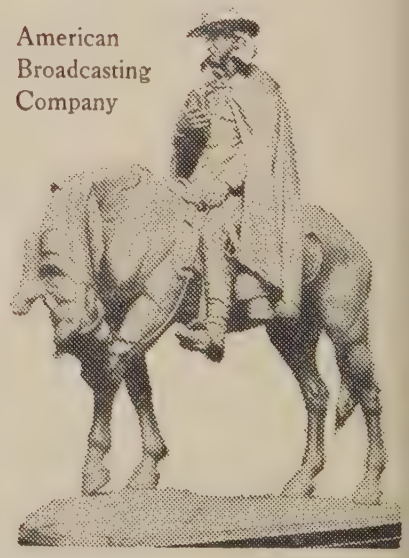
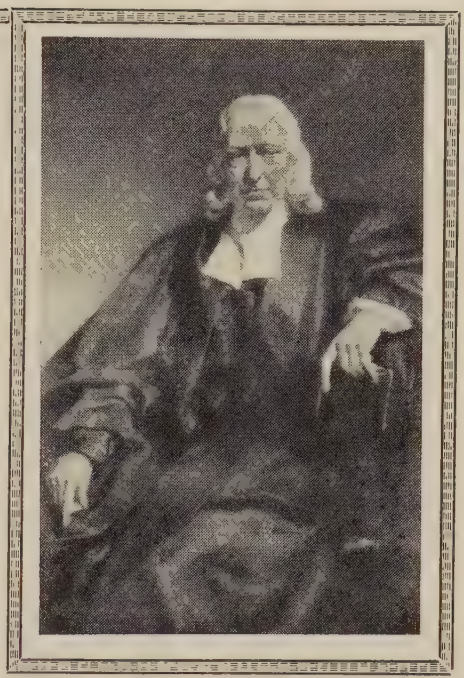


ON TELEVISION

# THE ALDERSGATE EVANGEL

## BY MERTON S. RICE



The name of Aldersgate has not lost spiritual influence and meaning ross two centuries. Not because of dersgate as Aldersgate, for it is not ich, and if things were to be remem- red as things, it would have little ance in a world like this. But Alders- te is not only an unforgettable name; has become a living fact, and has sumed a spiritual significance that is athless, aye, even increasingly living. is this fact which lures the soul; not dersgate as a bit of history, but dersgate as a living experience.

The evangelistic problem of the urch lies within the range of the iritual experience of the Church. We e encumbered today with the most r-reaching program of activity and form that has ever been assumed, d stirred to drastic resolutions about erything that arises in the human oblem, from a sit-down strike in troit to the pitiful cry of an orphan ild in shell-strafed Shanghai. Yet it mains true that the chief business of e Christian Church, in the effectual ing of which we make our most real ntribution to the solution of all other oblems, is to produce that strange ral and spiritual miracle of conver- n. When the Church loses its power do that, it loses also its power to ep alive.

We cannot get anywhere by spas- dic evangelism, mere seasons of em- asis, from which we shall lapse into careless indifference that will allow hatever we may have done to die out. he life of the Church that emerged on the world through the portals of dersgate must maintain the increas- g flame of the burning heart, and ever forward.

I sometimes think that if I were ked to lay out the course of study r those entering the ministry, I would t in the log book of Columbus. It is brilliant book. As literature it might t rank very high, for Columbus has claim to literary genius. But as a book of an unflagging purpose, it is overwhelming. On page after page you are greeted with the same words: "This day also we set our course westward." This day also! This day also! This day also! After you have read a rather large volume of such insistent statement, you become convinced that that fellow is headed west and is going somewhere. Something is there that should hold the heart and soul of the ministry of Jesus Christ. The book is life rather than literature; or I presume I should correct so poor an implication of literature as that, and say that the book shows us how life can compel very ordinary language to become real literature. If in the assumption of our task we would but catch that never flagging purpose!

It would certainly be seriously out of focus for the Church to celebrate the experience that made John Wesley what he became with anything other than a real revival. We doubtless are guilty, as a Church, of having become enamored of our reports on the material side. We have become a bit too report-minded. In such a day as this it might not be an undiluted calamity if the Church should suffer a set-back in its material record. In an age when materialism has nearly wrecked the higher idealisms of the race, it may be that a reversal of our records will produce an attitude that no other experience could produce.

Do not misunderstand me. I would not seem to say that the real Church cannot and should not triumph with and over the greatest prosperity. Real religion must be able to master and use every strength that life can possess. But do understand me to say frankly that it is not without some supreme call to the priority of the spiritual that we must recognize ourselves, standing amid the loud alarm of many prophets of despair, and yet possessed of possessions too great to be set in any columns of statistics.

We should have a very distinct and convincing word in such an hour. I am sure that the outstanding spiritual fact of our day is the shattering of man's self-confidence, and this great disaster has but cleared the atmosphere again for the fundamental fact of our religion. We may thus have been forced anew to our appreciation of God. I am sure that just now the great swing of the whole religious question is away from what was a carping period of disputes about mere niceties of doctrine, and around to the great fundamentals on which faith stands. I am convinced that the compulsion of all our experiences, the conclusion of all our failures, the sum of all our depressions, the final product of all our problems, will bring us as a race squarely up to the essential fact of God. No flippant man can send Him away, as was tried in brazen boldness by Gamaliel Bradford recently in his crass poem, "Exit God." No careless soul or age can so wave Him out. No wicked age or soul can so dismiss Him.

"I gave them Christ!" declared Wesley in his *Journal*. That made Methodism. That will save Methodism. That will make of Methodism a vital part of the Kingdom.

The human heart is the key of history. If you desire to uplift and brighten history you can only do it by changing the human heart. That, of course, is why we are so interested in the heart-warming at Aldersgate that made our Church. The solution of the human problem is a religious solution. It cannot be solved materialistically.

The human heart is at the bottom of all the trouble we are in. If we are going to try to get along with the same sort of heart we have had, we will make our beds in the same sort of trouble we have had, "For out of the heart are the issues of life." The solution of a changed heart is this Christ of ours.

Today there has been a new recall to religion, but we seem to lack that passion and that faith which came so kaleidoscopically as Wesley told of God. At the heart of the problem today is an unspoken fear.

Preachers talk about problems in the churches. Strange things are troubling them as they strive for the Master. At the heart of these problems is an unspoken fear. What if those heaven reserves are themselves overdrawn? What if religion is bankrupt?

The world out there is wondering about that very question. In this new Aldersgate season we are obsessed with complexes, with inhibitions, with glands, and with blood. We kill romance and passion, for we have changed them—the passions to the flesh, and there remains no longer the wisdom which cometh from above. Who knows what secrets might be revealed if we could still pray with abandon: "Kindle a flame of sacred love on the altar of my heart."

I wonder, oh, I wonder, if our world has not, out of the choking, suffocating taste of chaos we have all been experiencing, had enough Christlessness to be full ready to appreciate what Christ would really mean for such a world! A civilization that has dared to try a tethered Christian confession trembles now in condemnation of its Christlessness. We have dared an education without Christ until there has grown up a rather bold attitude as the credential of a certain type of self-sure scholasticism arrogating to itself a proud disbelief. We have dared a society without Christ. We have dared to try to work out our industrial life aside from religion. Amid all the wreck and sorrow and strife and crime with which we are so familiar as rampant news across every page, surely we cannot fail to catch its meaning.

Jesus Christ came as a man, to pledge to all men a new world in Him. If we ever are to find that new world it will be arranged entirely around Him, and not around some newly phrased politics nor strangely balanced economics. The hope of the world is religious. "I gave them Christ!" Wesley was right.

Every age needs Jesus Christ. You cannot substitute for that. No age has ever needed Him any more than this, our age. We must face the evangelistic fundamental. You cannot save an age any other way than by saving the people of that age.

Oh, Methodism! Methodism! We must not now fail to accept the full responsibility of our history and all that our great ideals conscript us to. We believe, we accept, we preach Christ and Him crucified. I tell you it is high time, and I fancy the world is impatient with our hesitancy, for the renewed note of the great evangel to be sounded among us. We have been allowing the world to set its judgment upon us too much by the mark of our human strength.

Methodism has never won any very great victories by so cheap a program as merely being rich. Nor have we ever, across our glorious story of daring achievement, lost any great battles for so cheap a reason as that we were poor. The great fact for all of us always to hold assuringly is that we have God. Assured of that we must face the tasks we are set to perform, confident that we are equipped to get it done.

(Adapted from WHAT HAPPENED AT ALDERSGATE, edited and copyrighted by Elmer T. Clark.)

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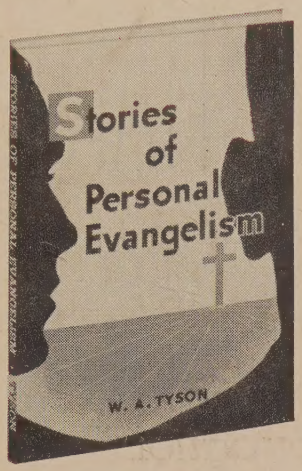


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